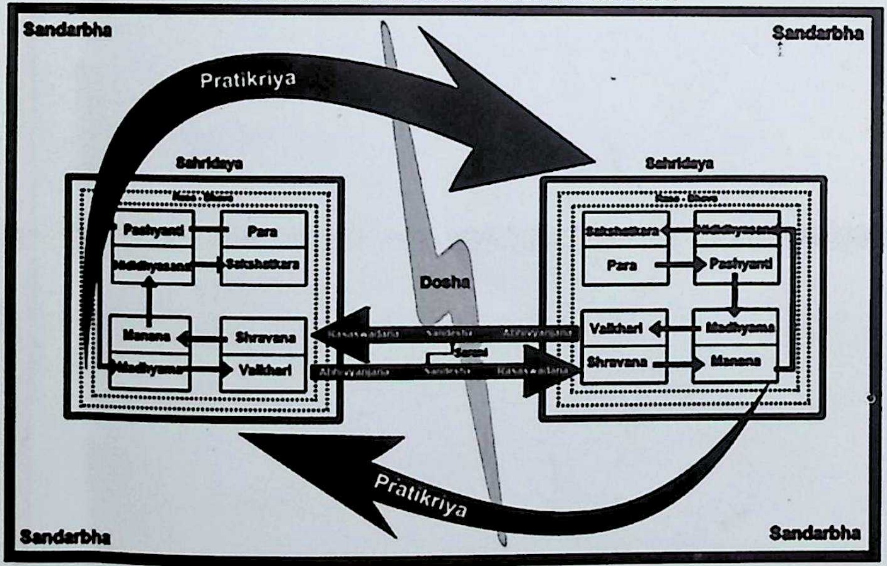
Proceedings of the International Seminar on Two Decades of the Sadharanikaran Model of Communication

Sadharanikaran Model of Communication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Kathmandu University School of Arts (KUSOA)

Proceedings of the

International Seminar on Two Decades of the Sadharanikaran Model of Communication

Edited by:
Dr. Sudhamshu Dahal
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List of Abbreviations

AI: Artificial Intelligence

DOLMC: Department of Languages and Mass Communication

KU: Kathmandu University

KUSOA: Kathmandu University School of Arts

MAMCJ: Master of Arts in Mass Communication and Journalism

MCU: Makhanlal Chaturvedi National University of Journalism and Communication

SMC: Sadharanikaran Model of Communication

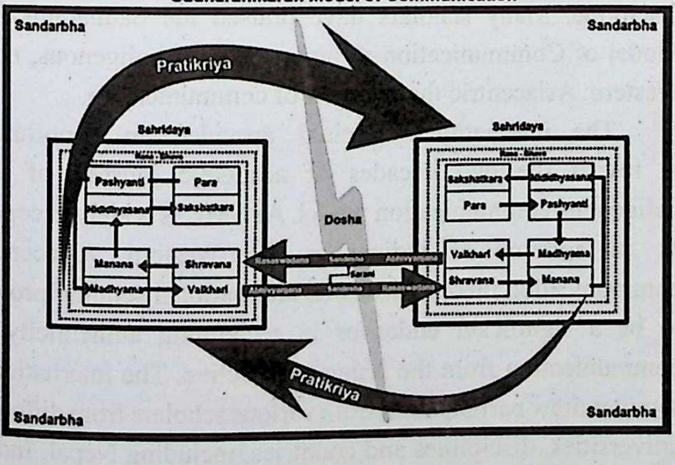
VC: Vice Chancellor

International Seminar on Two Decades of the Sadharanikaran Model of Communication

Introduction

The Department of Languages and Mass Communication (DOLMC), Kathmandu University School of Arts (KUSOA) successfully organized an International Seminar on Two Decades of the Sadharanikaran Model of Communication (SMC) on 26 May 2024 (that is, 13th of Jestha, 2081) at Hattiban, Lalitpur, Nepal.

Sadharanikaran Model of Communication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Sandesha
Abhivyanjana
Sarani
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The SMC is a globally renowned communication model developed by the Nepali academician Nirmala Mani Adhikary, who is currently working as Associate Professor and Head of Department at the Department of Languages and Mass Communication, Kathmandu University (KU), Nepal. This communication model was first constructed in 2003. While writing his thesis in MAMCJ, Adhikary explored two ancient Sanskrit texts (Bharatamuni's *Natyashastra* and Bhartrihari's *Vakyapadiya)* in order to explore an indigenous communication model from Hindu/Bharatavarshiya perspective. The outcome was the Sadharanikaran Model of Communication. The SMC has been developed further over the years. Dr. Nirmala Mani Adhikary's Sadharanikaran Model of Communication has inspired many scholars and institutions, including universities. Currently, the SMC is included in the curricula and taught at several universities across the world. And, scholars from different universities and different disciplines have been conducting further research based on this communication model. It also contributes to advancing the discourses on de-westernization and reorientation in the communication discipline. Many scholars have praised the Sadharanikaran Model of Communication as an epitome of indigenous, non-Western, Asiacentric theorization of communication.

The international seminar provided an opportunity to revisit the two decades of academic journey of this indigenous communication model. As SMC is widely accepted as an epitome of indigenous, non-Western, Asiacentric communication theorization, this international seminar proved to be a significant endeavor in reclaiming authenticity in communication from the Asian perspective. The international seminar drew participation from various scholars from different universities, disciplines and countries, including Nepal, India, Indonesia, China, United States of America, United Kingdom, Canada, Australia, France, Norway, Bangladesh, Pakistan, Oman, Qatar, Israel, and Sri Lanka. The international seminar was conducted in-person and online simultaneously. Altogether 35 seminar papers were presented in the seminar, which had over 60 speakers, over 160 in-person audience members, and also hundreds of online audience members spread across the world.

Inaugural Ceremony

Welcome Speech by Ms. Ekku Maya Pun, Associate Professor and Dean, KUSOA

Associate Professor Ms. Ekku Maya Pun, the Dean of KUSOA, opened the seminar by welcoming all participants and expressing gratitude for their dignified presence: "It is with immense pleasure that I extend a warm welcome and greetings to all the dignitaries, invited guests, esteemed scholars and the participants to the opening ceremony of *International Seminar on Two Decades of the Sadharanikaran Model of Communication* organized by Department of Languages and Mass Communication at School of Arts, Kathmandu University. Today is a very significant moment as we gather together here in Kathmandu University School of Arts and Education premise to discuss and exchange ideas on one of the communication models, that is the *Sadharanikaran* Model of Communication whose root is in classical Hindu texts or to be exact Bharat Muni's *Natyashashtra*, and it is credited with steering the theorization of communication towards multiculturalism and pluralism when Western origin philosophies were dominant. This model has been globally recognized and established as one of the very important communication traditions that has enriched the field of communication study as evident from it being offered in universities across the globe."

She further said, "At School of Arts, one of the seven schools of Kathmandu University, we are prioritizing the strengthening of Departments for the growth and the achievement of excellence. In this regards, the Department of Languages and Mass Communication, one of the four Departments of KUSOA, aspires to be the centre of excellence in communication theory and practice. We are working towards promoting researches and collaboration at the Department. We believe that conferences both national and international like this one are fundamental to our aspiration. Because the conferences help to foster strong culture of research in its faculty and students by providing opportunity for learning, networking and collaborating as they bring together scholars and experts with diverse background and expertise to one place."

Ms. Pun said that this seminar provided a platform for national and international experts to share their insights on the SMC, and engage in intellectual discussion that will help to further the relevance and applicability of Sadharanikaran in the ever expanding field of communication. She further said, "I greatly appreciate the contribution of the esteemed scholars including the distinguished speakers, panelists, and the paper presenters of the conference. Your active participation in the discussion and the insightful inputs will help achieve the objectives of this conference and I hope you will find the conference beneficial for your professional and personal growth."

Finally, she expressed heartfelt gratitude to each and every one of the participants for joining the international seminar offline and online. She especially expressed heartfelt gratitude to the Chief Guest Prof. Aggarwal. She congratulated Dr. Adhikary for his passion, dedication and significant contributions in developing SMC and mainstreaming this model. "I also applaud the organizing team, comprising of faculty, staff and students which supported and worked tirelessly for the success of the conference," she concluded.

Inauguration by Chief Guest Prof. K.K. Aggarwal, President of South Asian University

Prof. K.K Aggarwal, President of South Asian University and Chief Guest, formally inaugurated the international seminar by lighting the *panas*. During the occasion, Dr. Ram Chandra Paudel, Associate Professor of DOLMC, performed *Swasti Vachana*. Following this, the national anthem and a video on two decades of the SMC were played.

Launch of Bodhi

After the formal inauguration of the international seminar, the new issue of *Bodhi: An Interdisciplinary Journal* was launched. The journal was launched jointly by Chief Guest Prof. K.K Aggarwal, President of South Asian University, Prof. Dr. Bhola Thapa, VC of KU, Prof. Rama Krishna Regmee, senior media educator, Dr. Shuchi Yadav, the Chairperson of Center for Media Studies at Jawaharlal Nehru University, New Delhi, Associate Professor Ekku Maya Pun, Dean of KUSOA, Dr. TN Joshi, VC of Sudurpaschim Prajna-Pratisthan and Dr. Nirmala Mani Adhikary, Head of the Department of Languages and Mass Communication, KUSOA. The journal's current issue (Vol. 10, No. 1) carries 8 articles by professors, researchers and scholars from Nepal and abroad. The first issue of *Bodhi* journal was published in 2007.

Felicitation of Prof. Ram Krishna Regmee, senior journalist and media educator

The event also featured a special felicitation ceremony honoring Professor Rama Krishna Regmee, a senior journalist and media educator, who is widely respected in Nepal for his significant contributions. Prof. Regmee was the Head of the Department of Mass Communication and Journalism at Kantipur City College, affiliated to Purvanchal University, and also the supervisor for Nirmala Mani Adhikary's MAMCJ thesis in 2003. Adhikary's Sadharanikaran Model of Communication was an outcome of that thesis.

Keynote Speech by Prof. Dr. Yoshitaka Miike, Department of Communication, University of Hawaii at Hilo, USA

Prof. Dr. Yoshitaka Miike from the University of Hawaii at Hilo, USA, who is the propounder of the theory of Asiacentricity, delivered the keynote speech in the inaugural session of the international seminar. The full text of Prof. Miike's keynote speech is given below:

Can Asian Communicators Think?

Asiacentricity as a Paradigm for Decolonizing the Asian Mind

Prof. Yoshitaka Miike, Ph.D.
Department of Communication
University of Hawai'i at Hilo, USA

Introduction

Namaste from Hilo, Hawai'i! Mr. Chairperson, distinguished guests, and fellow participants, it is my great pleasure and rare privilege to join you in celebrating the two decades of the *sadharanikaran* model of human communication. I would like to thank Dr. Nirmala Mani Adhikary for inviting me to speak on this special occasion. Professor Jaswant S. Yadava (1987) at the Indian Institute of Mass Communication initially presented a paper on the indigenous concept of *sadharanikaran* at the East-West Center Seminar on "Communication Theory from Eastern and Western

Perspectives" here in Hawai'i in 1980. I am delighted that Dr. Adhikary (2009, 2010, 2014) and his colleagues and students carried on Dr. Yadava's theoretical legacy and have advanced it for further refinement and sophistication. I was excited to see a wide range of applications, from AI to Gandhi-ji, in this seminar's program.

The title of my keynote address today is: "Can Asian Communicators Think? Asiacentricity as a Paradigm for Decolonizing the Asian Mind." More than 25 years ago, Professor Kishore Mahbubani (1998) wrote a provocative article, "Can Asians Think?," in *The National Interest*. What he was really asking in that article was: Can Asians think independently of the West even though they have been mentally colonized by the West? His question remains important and relevant today. As Dr. Ziauddin Sardar (1999) correctly pointed out, as long as we let the West define our future, we will never catch up with the West. Indeed, we always live in the past of the West. We are at a crossroads where we will continue being mentally colonized by the West or we will decolonize our minds for our own humanity. Communication is an interactive and integrative process of self, others, nature, spirituality, and technology. As such, it is central and critical to humanity itself. The time is ripe for us to think seriously about the values and ethics of human communication with our own voices and visions while rediscovering and recovering our cultural roots. My message today is that the Asiacentric idea can play a key role in the decolonization process for the Asian future.

Asiacentricity and the *Sadharanikaran* Model

What is Asiacentricity? *Asiacentricity is the thought and practice of centering Asians as subjects and agents and Asian cultures as reflective resources in seeing and shaping the Asian world.* In the interest of time, I will divide this definition into three parts and relate each part to the possible future developments of the *sadharanikaran* model. For an elaboration on Asiacentricity, please read my latest handbook chapter (Miike, 2024) that I gave to the host of this seminar.

The first part of my definition of Asiacentricity is "the thought and practice of centering." In other words, *Asiacentricity is the idea and act of centering*. The most fundamental principle is that we must not marginalize Asian peoples and cultures when we talk about the Asian world. Asian cumulative knowledge should not be a footnote or an appendix in the Asian context. How to center Asian ideas and insights, however, depends on a listener, a purpose, and a context. You cannot explain, for example, the *sadharanikaran* model to West Asians, Southeast Asians, or Northeast Asians like me exactly in the same way as you do to South Asians like you. How would you explain it to Africans, Europeans, Latin Americans, and Indigenous Peoples all over the world? All of them are coming from different intercultural relationships with you and with different degrees of contextual understanding. For the development of the model for mutual understanding and dialogue across cultures, then, you should keep in mind who your listener is, what the purpose is, and where the context is and clarify the model accordingly.

The second part of my definition is "Asians as subjects and agents and Asian cultures as reflective resources." I wish to emphasize here that *Asiacentricity is a perspectivist approach and a dialogical engagement*. We must always view Asians as peoples who have been capable of thinking and acting on their own and of making significant contributions to the world. We must also always treat Asian cultures as valid and valuable sources of ideas and insights. As a perspectivist approach, Asiacentricity is sensitive to from whose standpoints we are seeing the world. As a dialogical engagement, we ought not only to receive and reaffirm past Asian knowledge, but also to refine and renew it for the future. How does the seemingly same *sadharanikaran* process look like from various social locations such as gender, age, class, nationality, religion, and mental or physical disabilities? How can we revive the model according to new challenges such as the decline of civility, the rise of distrust, and the widening generation gap? In this regard, it is wonderful that some of you are going to reevaluate the model for the digital age this afternoon.

The third part of my definition is "seeing and shaping the Asian world." By this statement, I mean that *Asiacentricity is an epistemological and ethical project*. Asiacentricity strives to help people better understand Asia and, at the same time, to improve the quality of life in Asia through intracultural and intercultural dialogue. I would like to stress the importance of comparison for such a project. Asiacentricity does not ignore the West, but it engages in the West. Indeed, we need to know the West to overcome mental colonization. But we should not stop there. We have to go beyond what I called *comparative Eurocentrism* (Miike, 2016). We should compare the *sadharanikaran* model not only with Western communication models, but also with Buddhist models, Islamic models, African models, Latin American models, and Pacific Islander models. We should also see its different practical applications in different specific contexts such as family, educational, organizational, and healthcare settings.

In essence, Asiacentricity is the idea of being inwardly deep and outwardly open. In order to practice Asiacentricity as a decoloinal paradigm for intercultural equality and mutuality, we need to know our own culture, have the mindset of embracing the best of our culture, and learn how to talk about our culture in relation to another culture. Remember we can either embrace or suppress our cultural heritage, and suppression is not working for a healthy cultural identity. Moreover, by embracing the positive aspects of all cultures, we will be able to learn from one another and achieve a more balanced approach to five fundamental themes of humanity, namely, individual liberty, social equality, civil order, benevolent community, and sacred earth.

Conclusion

I hope you will think seriously, and critically, about communication as the process of sharing humanity through the *sadharanikaran* model and have fruitful conversations on how we should relate to one another, nature, spirituality, and technology during the rest of this seminar. Dr. Everett M. Rogers (1993), one of my treasured mentors at the University of New Mexico, reminded us that, in the Eurocentric paradigm of modernization, "cultural richness was not defined as development; it could not be measured in dollars and cents" (p. 38). But, as I argued 20 years ago, "looking at… Asia only with a Eurocentric *critical* eye and looking at the West only with a Eurocentric *uncritical* eye,… poses a serious problem in understanding humanity and communication" (Miike, 2004, pp. 70-71). Let me conclude my keynote address by asking myself and everyone in the seminar once again: Can Asian communicators think independently of the West? Thank you very much for listening.

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Special Remarks by the Chief Guest

Professor Dr. K.K. Aggarwal, the President of South Asian University, started his speech with a light-hearted comment about his participation in the international seminar as the Chief Guest. As somebody from the telecommunication background, he initially thought whether his presence was relevant in an international seminar on communication. "After coming here, I realized I am the fittest person to address the seminar." Aggarwal highlighted a pervasive issue within academia: the tendency to remain isolated within specific disciplines, thereby neglecting interdisciplinary thinking. Prof. Aggarwal discussed about a fundamental flaw in academia that educators often remain isolated within their disciplines and Departments, neglecting interdisciplinary thinking. He said such isolation was a critical barrier to innovation and progress in education. Prof. Aggarwal underscored the critical importance of integrating diverse perspectives to foster innovation and holistic learning. He emphasized that the construction and development of the Sadharanikaran Model of Communication is an excellent example of inter/multi-disciplinary research.

He said, "The teaching professionals' biggest mistake is they feel they have delivered the lecture and that is the end of this and students believe they have attended the lecture that is the end of this. We do not connect with students in the class.

And unless we connect with students in the class we are not going to be as successful as we expect." He added, "Education can be successful only when you can read the students' side. Unless education becomes one-to-one communication, it will never serve our purpose." Prof. Aggarwal said that genuine learning occurs only when educators establish emotional connections with their students.

Criticizing contemporary education trends, Aggarwal said, "Today, we are completely devoid of sufficient communication with the new generation. You have to go into medicine or engineering, otherwise your parents, uncle, aunt and everybody will throw you out. This kind of miscommunication is probably the greatest evil of the education system whether in India, Nepal, Europe or America anywhere because we are not connecting with the receiver of the message." Talking about humanization, he opined, "Many of the experts talked about humanization and what we mean by humanization. If you understand the mind of the other people, that is humanizing. When I say something, make sure it doesn't hurt you. When communicating, people write something, print something, show something, take care it does not harm any sector of the society. That will solve most of the problems in the world."

Prof. Aggarawal noted a prevalent trend among researchers to complicate their work in hopes of easier publication, a notion he opposed. He stressed the role of teachers in simplifying students' lives through the Sadharanikaran model, which promotes a nonlinear communication approach over linear methods. Rejecting dichotomy, he encouraged seeking unity amidst diversity, an approach he believes enhances the beauty of life. He said, "Most researchers are taught to make things more complicated, hoping that complicated papers will be published easily, not that is totally wrong. The only duty of a teacher is to make the life of the students sadharan to make the life of the students simple."

Delivering a compelling discourse on the relevance of the SMC in the education system, Prof. Aggarwal discussed about the traditional gurukul system. He said, "When all the pandavas were guided by the same guru, it is unknown by which method of the Sadharanikaran model Dronacharya became successful to make different students to be expert in different fields. Arjuna became expert in archery (Dhanushvan) and Bhim became an expert at *gada* fighting. The decision regarding their skills was not based on a predetermined assessment of their interests of merit. Instead, it was through communication and emotional connections that this determination was reached, leading to their eventual mastery." According to Prof. Aggarwal, there was such tradition of communication that could ensure successful communication as per the need. "Dr. Nirmala Mani Adhikary has theorized the communication tradition that has been in practice since millennia," He said. He added, "Due to his historic contribution, Dr. Adhikary has become pride of whole South Asia, not only Nepal."

Prof. Aggarwal argued that the Sadharanikaran Model of Communication existed since ancient time even though it was constructed by Adhikary in in 2003: "I don't think it did not exist earlier, probably it existed much before. Maybe the Rishis communicated with their disciples without talking or even gesturing, but still, communication took place. That's probably where the Sadharanikaran model came into practice. Dr. Adhikary has helped us to revisit the ancient practice in modern form. Such research shall be promoted further."

Highlighting the significance of the one-day international seminar in light of the ongoing SMC, and its importance in every aspect of society, Prof. Aggarwal urged participants to examine this as a concept not only for mass communication but for every subject for every way of life.

He said: "Why not Sadharanikaran of mathematics? Why not Sadharanikaran of history? Why not Sadharanikaran of engineering? Why not Sadharanikaran of international relations? I believe probably everything will get better. I am not a communication person but I am a telecommunication person. In telecommunication, unfortunately, we all emphasized tele but did not lead emphasis on communication and that is where we are lacking."

He emphasized on the global importance of the SMC, and stated that for it to reach a global audience, it requires additional support to expand its reach. "The Sadharanikaran Model of Communication developed by Dr. Adhikary should be extended beyond Nepal and India. Its aim should be to benefit the entire world."

Chief Guest Prof. Aggarwal noted that the SMC does not define sender and receiver separately. The common term for both the communicating parties is Sahridaya. The very concept of Sahridayata is very important, he emphasized. He declared that 'I believe that this model is not only for mass communication but for every subject'.

He then proceeded to invite and request Kathmandu University to establish a center dedicated to the Sadharanikaran Model and further research based on it. Prof. Aggarwal emphasized that this center can be operated virtually too. Meanwhile, he shared SAU's plan to establish a Faculty of Arts, Languages and Communication on the main campus of the South Asian University located at New Delhi. "I will invite and request if Nepal or Kathmandu University can establish a center for South Asia and work on some problems which are of common interest. I will be very happy to support it and take it forward. Not only that, we can establish a Faculty of Arts, Language and Communication in the main campus of SAU, which will be practically and virtually run by Kathmandu

University, particularly the group of Mass communication and Languages. You may be physically here, and contribute for whole of South Asia."

Finally, he talked about the South Asian University. He said, "SAU is not an university of India though it is located in New Delhi. This university is collectively established by and represents all SAARC countries. Emphasizing shared interests among SAARC nations, efforts should focus on maximizing cost-effectiveness and mutual benefits. Over the past five months, steps have been taken to rejuvenate and promote the university, aiming to extend its reach across all SAARC countries. The goal is to identify and address the collective needs of these nations, fostering collaborative efforts that transcend individual national interests. It should serve as a catalyst for regional integration and development."

Acceptance Speech by Prof. Rama Krishna Regmee

Prof. Rama Krishna Regmee started his acceptance speech with emotional statement. He said that he should actually felicitate Dr. Nirmala Mani Adhikary, who has opened the gate of the Vedic civilization to the communication scholars. He expressed his gratitude for felicitating him and said: "Usually I do not attain any felicitation ceremony but this time I thought to accept the felicitation. The SMC has completed two decades, so he has the explanation for the SMC, and I have the tale to tell regarding this model." He expressed his immense happiness that Dr. Adhikary has earned global recognition, and many scholars across the World are following his path.

Prof. Regmee said, "Earlier I had no answer to the persons working in the newsroom and the media production room, who always asked me if there is any applied version of indigenous theory for working journalists, media producers and other media personnel. I didn't have an answer previously. But with the advent of the SMC, now I can refer it to them. Today, all media producers are facing a challenge of humanizing their stories, humanizing their presentation, humanizing their works in the communication sector in the media and in other creative works. It has been a challenge and I am glad that Dr. Nirmal Mani Adikary studying all the Rishi Knowledge of *Vedic* civilization found out the Sadharanikaran model. I don't have time to elaborate the model and its elements but I am assured that it addresses the requirement of media professionals."

He further said, "This is the latest phraseology in the media these days putting everybody on the same page. This model of communication actually seeks to put all communication participants and partners on the same page and unless you do that communication will not be complete. The sender will not reach the receiver. The receiver will not get the sender, the message will be lost, if you ask me the problem facing by modern societies there is a communication problem, sender send their message and they are happy they have send the message, receiver get happy because they get message in their hand through the mobile and feel very happy. They read the headlines and they get everything. Is there any *Sadharanikaran* there? Are they on the same page? This is the question. In the real sense this is the question we have to answer. Scholars like Nirmala Mani Adhikari if continued this work in future he will actually open various dimensions of communication recorded in the Rishi intelligence of Vedic civilization and that will be a great contribution to AI controlled content creation of modern times. I wish I could enter this but my age does not allow me to do that so I will be very happy if any Nepali or any other person try to employ the Vedic civilizational knowledge and bring it to the communication world so that communication could be very successful and because of that the culture and society will develop as expected."

Prof. Regmee recalled that there were questions about the SMC when Mr. Adhikary proposed it in 2003. He further said, "In due course of time, the SMC has been a topic for various universities. Various scholars have written about it. I don't have to explain about it as it has already been explained by many scholars across the World. It was a timely contribution. The earlier speakers also emphasized on the need of humanizing. In their attempt to humanize, scholars have approached to this Sadharanikaran Model. Thus this model has inspired many scholars to make communication more humane. I want to felicitate Dr. Adhikary for for that." He emphasized the practicality and originality of the SMC, highlighting its role as a gateway to the Vedic Civilization. He expressed that the SMC has the ability to revive the humanized form of creative works. He emphasized that this model is establishing a rapport by putting everybody on the same page, which makes it possible for the message to be meaningfully found; the senders and receivers are meaningfully connected and newer human cultures are developed in the process. He wishes that the future media professionals preserve the model's idea and contribute to its growth in the AI controlled media contexts.

Other Distinguished Speakers in the Inaugural Session

Dr. Shuchi Yadav, Chairperson of Center for Media Studies at Jawaharlal Nehru University (JNU), New Delhi, India

Dr. Shuchi Yadav, the Chairperson of Center for Media Study at Jawaharlal Nehru University, New Delhi, India, started with the theme posed by the Keynote Speaker, and she emphasized that Asians have always been thinking. She argued that Hindu philosophy is an example of how Asians can think, and they have been thinking, and this international seminar on the Sadharanikaran Model proves we are all moving in that direction. She emphasized, "Hindu philosophy resides at the center of the Asian perspective, how Asians think and how they have been thinking."

She highlighted the importance of the SMC with special reference to the notion of Sahridayata. She said, the source of Sahridaya in Sadharanikaran is the heart (Hridaya). Dr. Adhikary's work enables us to reimagine media and communication education from the perspective of Sahridayata. She further said at the center of Hindu philosophy, including Vedant philosophy, there is scope for heart, which has been absent from all the Eurocentric or other philosophies around the world.

The heart, according to the Sahridaya of the

Sadharanikaran Model, represents the essence from which emotions emanate. This concept aligns with Vivekananda's assertion that the heart holds significance within the humanistic tradition of Hindu philosophy. She suggested adopting a Bharatavarshiya perspective, encompassing the entirety of South Asia within the broader context of the global South. Emphasizing on sustainable development she underscored the necessity of embracing humanistic perspectives rooted in emotions, bridging connections through the Sadharanikaran model. This contrasts with Western paradigms prevalent in media and communications, which are increasingly influential worldwide.

She said the research on emotions has often been constrained by a binary approach that oversimplifies cause and effect in communication. This narrow view limits our understanding, as communication does not merely impact the mind; it profoundly affects emotions too. The absence of this recognition has hindered our ability to address current challenges effectively.

Contrary to this oversight, Asian philosophies, particularly rooted in Hindu thought, have long recognized the significance of emotions. From Shankaracharya to Vivekananda, this understanding has been woven into the fabric of philosophical discourse. Vivekananda's Vedanta, as expounded in journals like "Prabuddha Bharata," exemplifies how deeply these ideas have been explored and documented. The emergence of "Prabuddha Bharata" in the 19th century signifies not just contemplation but proactive leadership in advancing these insights. Today, we must assert and reassert the importance of emotions in media and communication. We need to reimagine our approaches, drawing from these rich traditions to foster a more holistic understanding of human interaction and development.

She talked about decoloniality and how she thinks hasn't influenced anybody in all works of life, especially in education. She said, "It is needless to say it was the organized, institutionalized way of how colonial power has been working in the entire subcontinent during a certain edge and certain century." She noted that people are really under the pressures of this in terms of those Eurocentric perspectives where we see it in terms of binary effect. "We are reeling under the pressure that when we are all thinking in terms of those Euro Centric perspectives which in terms of binary effect in everyday life that you look at men and women." Today, the gender spectrum has enlarged, as a result she suggested that people cannot only talk in terms of men and women, there are other binaries like 'left and right' which she assured that it is certainly not an Asian perspective. There are other terminologies that today they have been existing and we have been got in that modernity the biggest paradox is the paradigm of modernity, which has truly been actually terminating the idea of development, is the largest paradox. She said that Hindu scholars believed that emotion is the primary means of communication.

Dr. Shuchi Yadav concluded: "The series of research papers being presented today, and the distinguished speakers who are lined up here to speak on the Sadharanikaran Model are certainly going to add up how we all are going to fulfill the epistemological responsibility to the global level – from Bharatavarsha to the international stage. For a scholar like Dr. Nirmala Mani Adhikary who started it as a small part of his thesis, I think today is the celebration of the Hindu philosophical tradition of two decades of Sadharanikaran model. And, we all are here today to thank you (for constructing and developing the SMC, to support you, and take your word and works further."

Prof. Dr. Ida Bagus Putu Suamba, Politeknik Negeri Bali (PNB), Indonesia

Prof. Dr. Ida Bagus Putu Suamba started his speech by congratulating Dr. Nirmala Mani Adhikary for his hard work and outstanding achievement in the field of communication. He said, "This academic gathering has been enlightened by the presence of distinguished speakers; and share positive energy for the wellness of all. Prof. Nirmala Mani Adhikary is an eminent scholar and prolific writer in the field of communication. In this very good moment, I would like to congratulate Prof. Adhikary for his hard work and outstanding achievement for almost two decades starting in 2003 in the field of communication. It is a celebrated model of communication known as SMC (Sadharanikaran Model of Communication) based on Sanskrit classics, namely Natyashastra and Vakyapadiya. The SMC is a great contribution by Dr. Adhikary."

He added: "the SMC has a meaningful contribution to the world of communication. It is an effort to balance dominating Western theory of communication with Eastern perspectives. His finding becomes the pride of not only for Prof. Adikary himself and his family but also for the Kathmandu University where he has been teaching. Congratulations once again! Yes, I learned the SMC, and even wrote a paper in Bahasa Indonesia based on it; many students came to me asking to know about communication theory from a Hindu perspective, which is hardly found despite the fact we inherit enormous sources."

He further said: "After reading Prof Adhikary's writings, I would like to say some points as follows:

1. How valid knowledge is reached in the process of communication *(sharadanikaran)*?

This point, I think, is not yet well-elaborated even though the author discusses the vidya and avidya, rather the model discusses more on the state of *sahridayata* of the *sahridayas* (encoder and decoder), which is none but *rasaswadana*. It is a feeling rather than a true and valid knowledge (*prama*). Rasaswadana is achieved due to being successful in creating commonness or oneness of both parties: encoder (preshaka) and decode (*prapaka*), as a climax of aesthetic experience. The commonness to reach is none but a feeling (rasa) as the end of any process of communication. When true knowledge (vidya) is said to be reached, it is a valid knowledge (*prama*), it is not a rasa (feeling) through either direct perception (*pratyaksa*), inference (anumana), or verbal testimony (*sabda*) or some other means of knowledge (pramanas). The SMC focuses on sabda only as the input of information by which the process of communication (sanchar) can take place. Pramana is used/operated to reach *prama* (valid knowledge), not a rasa (feeling). Validity of knowledge is addressed to knowledge, not rasa (feeling) since it is changeable at any time when the environment stimulates the changes. How can true knowledge be proven? Despite the fact as Taittiriyopanishad (VII: 1) says that the highest knowledge is rasa. "Rasovaisa". When feeling in the form of *rasaswadana* is reached, the question of validity or knowledge is missing. "To know" and "to feel" are two different things.

2. The goal of communication is to achieve what is called *rasaswadana*, i.e. moksha which is the ultimate goal of life when one experiences release from bondage; this can be jivanmukti and wideha-mukti.

With reference to common life which is heterogeneous *sahridayas* in cultural or religious background, how can this model be used to reach commonality in the mundane world? In this case, we need to differentiate between *abhyudaya* and nisreyasa which is the later referred to by the SMC; the former still requires some kinds of model or explanation. This is imperative since life is not only mental and spiritual, but also secular. There are three dimensions of life: adhibhautika (physical or mundane), adhidaivika (mental), and adhyatmika (spiritual). The adhibhautika (physical or mundane) domain shall be more discussed.

He concluded by saying that, 'we expect the model can be used in social sciences like in marketing, management, teaching, etc. These are some points that may need to be considered when improving the model. I think that is all my brief presentation highlighting the validity of knowledge'.

Prof. Dr. Han Hong, Vice President of the School of Politics and Public Administration, University of Electronic Science and Technology, China

Prof. Han Hong started with being honored to attend the International seminar on two decades of the SMC. He said, it is indeed important to explore the concept of communication that have been formulated in eastern societies as a means of promoting a greater degree of understanding of the culture. He also spoke about how 'China's communication theory is rooted in the traditional culture of China, which includes Confucian ethics, Taoist dialectical thinking and communication thought of Zen Buddhism'. He said "I intend to share with you about Chinese communication studies which was originally dated in the Late 1970s. In 1977 the well known American communication scholar visited the Chinese University of Hong Kong and began to advocate the exploration of the communication cultural heritage in Chinese traditional culture. He visited China in 1982 inspired by the communication study in China. China's communication theory is rooted in the traditional culture of China which includes Confucian ethics. Chinese communication compared with Western communication theories has obvious differences in culture, original value orientation, thinking measure, expression, motive and the scope application and its a oriental paradigm that is obviously different from Western communication theories and also a little bit different from mode of communication like western communication.

He highlighted the difference that the SMC exists in the form of a model but Chinese communication is more like an expression, different from the Sadharanikaran Model of Communication. He said: "Chinese communication thought has a strong secular region feature which is a philosophical reflection based on the summarization of people's life experience. Meanwhile, Chinese proverbs are common to a great extent. The dissertation of communication activities are more different from empirical school and critical School. Chinese culture emphasizes self-cultivation. Chinese communication Theory focuses on how to build a harmonious society and a harmonious universe through community. Communication academics' general orientation of empirical school and the critical school is to improve social ecology and the culturology through the transformation of media ecology well the general orientation of Chinese communication theory is to optimize social religions through the coordination of interpersonal relations so the transition of Western communication pays more attention to outward transmission which shows a strong transmission subjectivity compared with the transition of transmission in modern western communication study. Chinese people pay more attention to the concept of the reception of the discussion on the inward spread of wisdom in China."

He further said, "The evolution of communication theories in China reflects unique cultural perspectives and historical developments. Unlike Western theories that emphasize transmission of information, Chinese communication theory places greater emphasis on individual subjectivity and internal acceptance of information. This perspective views communication as fostering introspection, collectivity, and relational harmony." In continuation, Prof. Han added, "Chinese communication theory extends beyond interpersonal dynamics to include organizational and international relations, often likening organizations to familial structures. This approach underscores unity and harmony as foundational to rhetoric and communication across Asia, distinguishing it from Western communication paradigms."

Prof. Han Hong said, "In recent decades, scholars have focused on refining the Sadharanikaran model of communication, drawing comparisons with both Western and other Asian communication theories. This comparative approach is crucial for advancing indigenous communication theories and deepening cross-cultural understanding. Prof. Han also spoke about how 'China's communication theory is rooted in the traditional culture of China, which includes Confucian ethics, Taoist dialectical thinking and communication thought of Zen Buddhism'. It is necessary to clarify the differences between Eastern and Western models of communication like the SMC and it is necessary to study the similarities and differences between the communication models but also to conduct intra-Asian studies like the SMC and Chinese communication models."

At last, he informed that an international conference is going to be jointly organized by the School of Public Administration, University of Electronic Science and Technology of China, and the Department of Languages and Mass Communication at KUSOA, on 2nd October 2024, which will further explore these themes, facilitating dialogue on communication's role in social development.

Prof. Dr. K.G. Suresh, Vice Chancellor, Makhanlal Chaturvedi National University of Journalism and Communication (MCU), Bhopal, India
Former Director General, Indian Institute of Mass Communication (IIMC), New Delhi, India

Prof. Dr. K.G. Suresh started with emphasizing that the Sadharanikaran Model of Communication campaigned by Nepal, India and South Asia is not merely a regional source of pride but a global inspiration of excellence. He said that he was privileged to introduce the Sadharanikaran Model of Communication into the curricula of IIMC, when he was leading the institute. Likewise, SMC is incorporated in the curricula of MCU and several other universities too. Prof. Suresh said, "Dr. Adhikary's SMC has been instrumental in shifting the paradigm. For too long, our discourse had been dominated by Eurocentric perspectives, overshadowing the indigenous knowledge. Now we have something grounded in the indigenous knowledge. Sadharanikaran Model, I have not seen it as something which has been conceptualized or is presented as of competition or in rivalry to the Western model. No, I don't even call it decolonizing as some other esteemed scholars have referred. Rather, it is an example of indigenous theorization."

He further said, in MCU "we have a very vibrant publication division but the book that is in the greatest demand is Dr Adhikary's book *Theory and Practice of Communication – Bharata Muni* (2014). Now more scholars shall join Dr. Adhikary. For establishing this concept (SMC), we have to come up with standard reference books and, of course, a lot of research papers in journals across the world."

Prof. Suresh also said: "Frankly speaking, as something which has been conceptualized or is being presented as in competition or in rivalry to the models no I won't even call it

I would rather go a step beyond that of calling it decolonizing as some of the esteemed speakers have referred to I would say humanizing the mind because we have been only talking about the Eurocentric concepts and this is giving a human what whatever initiatives whatever thought processes have been part of the human consciousness across the world and across civilizations my friend Kalinga has conceptualized the Buddhist model of communication which is very interesting. This entire focus on indigenous theorization on looking at the South Asian, and not only Asian, but also African, Latin American, should not be seen as contrast; rather, it should be seen as supplementing to the existing knowledge, adding to the existing body of work, and enlarging the horizons of human knowledge, which has perhaps never been placed before the entire Humanity and to that extent. Dr Nirmala Mani Adikary has to be praised for his immense contribution to highlighting every important aspect of the South Asian civilization."

He continued, "In India, in 2020 we came up with the very ambitious National Education policy after 34 years. The earlier one was referred to as new education policy this is the National Education policy and this emphasized on a couple of things apart from all the elements of incorporating how to modernized education and you know of global standards the focus has been on mother Tongue the importance of mother Tongue particularly at the primary level to promote original thinking and also indigenous knowledge which we refer to or the knowledge systems or the Indian knowledge systems (IKS). There is a division in the Education Ministry, which is looking at IKS. There are conferences which are being organized all over the country. There is immense wealth of knowledge, which is there. But unfortunately what has not taken place is a concerted effort to not only research them further but also to document what is lacking."

He said, "A lot has been said about Dr. Adhikary's communication model. It has immense influence in the academia across India. I'm happy to share with all of you that at our University, we have been undertaking studies on the communication elements in *Panchatantra*, the communication elements in *Jataka*, the communication elements in Kalidasa, and a host of other texts which are available. As we are going to declare our PhD seats very soon, we plan to dedicate a few seats only for research in what is referred as IKS." He expressed his happiness to be a part of the international seminar on SMC. "I'm really happy that this *Manan* is happening in Kathmandu where there's a lot of exchange of ideas on how we can take it further. We have had a very rich communication tradition. I mentioned about Rishi Narad. Whether it is the dialogues between Yama and Nachiketa, or between Krishna and Arjuna, there are so many conversations, which have happened over the centuries, and which need to be studied of fresh from the current perspectives. We shall further enrich this current model (SMC), which is currently based out of two texts by Bharatamuni and Bhartrihari primarily. I'm sure that there are similar elements in a lot many other texts which need to be studied codified documented and published." He further added, "I would like to refocus on the concept of 'humanizing the mind' because we have been talking about Eurocentric concepts and this has given us human initiatives, whatever thought processes have been part of human consciousness over the world and human civilization."

Concluding his remarks, he said "I think that we should now in the next stage and, of course, under the leadership of Dr. Nirmala Mani Adhikary himself, encourage scholars from the World, to take it further to expand on it and to ensure that there is a very strong body of work to substantiate what has been done so far. The Western theories have been able to establish themselves globally because of the huge number of reference books which are available, the text books which are available, and the study that has happened on each of these concepts, on each of these models of communication across the World. What we lack is the text, the reference books, journal articles on indigenous communication theories and practices, and that is where I think we should be focusing on."

Prof. B.K Kuthiala, Former Vice Chancellor of Makhanlal Chaturvedi National University of Journalism and Mass Communication (MCU), Bhopal, India

Prof. Kuthiala's career includes significant roles at the Indian Institute of Mass Communication (IIMC), Kurukshetra University, and Guru Jambheshwar University of Science and Technology. Prof. Kuthiala has been instrumental in establishing academic programs and research projects specializing in organizational communication, media research and online education. Prof. Kuthiala, the then VC of MCU, had invited young scholar Mr. Nirmala Mani Adhikary to address an international conference organized by MCU, Bhopal in 2011. Mr. Adhikary had presented the SMC in front of the academics from across India and abroad, and he became quite popular among Indian academics after that event. In 2012, after completion of his Ph.D. from Nepal Sanskrit University, Dr. Adhikary was offered the Bharata Muni Chair Research Fellowship at MCU. Then Vice Chancellor Prof. Kuthiala was the research supervisor of Dr. Adhikary for his post-doctoral research at MCU. This research resulted in the publication of Dr. Adhikary's seminal book *Theory and Practices of Communication – Bharata Muni* in 2014.

Prof. B.K Kuthiala emphasized that we need a holistic understanding of Human Communication and focus on the aspects of communication within indigenous studies. Prof.

Kuthiala also added that more people should be talking about the SMC. The communication theorists now have to consider the technological aspect in this century, which has made communication so convenient, breaking geographical barriers. We now have to create a model that practices in a such a manner its creates universal adaptation, he said.

Prof. Kuthiala also said: "I am associated with three organizations that are working on the holistic understanding of the process of human communication. These are the research institutes, and they consist of communication research groups too. Now they are focusing on different aspects of communication. mass communication also of the communication within an individual. The approach to any philosophical issue cannot be geographically oriented when we talk of the Eurocentric approach. Now we talk of the scholars who happen to be living or working in Europe, but do not subscribe to Eurocentrism. There are people from Nepal and India, but subscribe to Western paradigm. Hence, it is not about geography; rather, it is about philosophy. Even in Europe also there are three very different streams of understanding of communication." In addition, Prof. Kuthiala noted that communication models like the SMC should not be restricted to the communication field only, but move to all fields of study like science, technology, AI, Augmented Reality, literature, linguistics, theater and humanities.

Closing Remarks to the Inaugural Session by the Chairperson

Prof. Dr. Bhola Thapa, Vice chancellor of Kathmandu University provided closing remarks on the inaugural session, expressing his gratitude towards the participants. The official, written version of his speech is as follows:

International Seminar on Two Decades of the Sadharanikaran Model of Communication

Chairperson's Speech

- Chief Guest Prof. Dr. K.K. Aggarwal, President of South Asian University.
- Prof. B.K Kuthiala, Former Vice Chancellor, Makhanlal Chaturvedi National University of Journalism and Mass Communication, Bhopal, India.
- Prof. Dr. K.G. Suresh, Vice Chancellor, Makhanlal Chaturvedi National University of Journalism and Mass Communication, Bhopal, India.
- Prof. Dr. Han Hong, Vice President, School of Public Administration, University of Electronic Science and Technology of China.
- Prof. Dr. Ida Bagus Putu Suamba, Politeknic Negeri, Bali, Indonesia.
- Prof. Rama Krishna Regmi, Purvanchal University, Nepal.
- Dr. Shuchi Yadav, Chairperson, Centre for Media Studies, Jawaharlal Nehru University, New Delhi, India.
- Ekku Maya Pun, Dean, School of Arts.
- Dr. Nirmala Mani Adhikary, Head of Department of Languages and Mass Communication, School of Arts, KU.
- Prof. Dr. Shirish Kashikar, Director, National Institute of Mass Communication and Journalism, Gujarat, India.
- Prof. Dr. Ujjwal K. Chowdhury, Vice President, Washington University of Science and Technology, Virginia, USA.
- Dr. Chandrabhanu Pattanayak, Director, Institute of Knowledge Societies, Odisha, India.
- Prof. Dr. Trishu Sharma, Director, School of Humanities and Social Sciences, Manipal University, Jaipur, India,
- Prof. Dr. Chandrakant Prasad Singh, former Dean, GGSIPU, New Delhi, India.
- Dr. Aditya Kumar Shukla, Head of Institute, Amity School

of Communication, Amity University Madhya Pradesh, India.
- Dr. T.N. Joshi, Vice Chancellor, Sudurpaschim Prajna-Pratisthan.

Distinguished Professors and Scholars, Esteemed Guests, and Dear Colleagues,
Ladies and Gentlemen,

It is an immense honor and privilege to welcome you all to this international seminar on "Two Decades of Sadharanikaran Model of Communication." Hosted by the Department of Languages and Mass Communication at Kathmandu University School of Arts. This event marks a significant milestone in the scholarly exploration and practical application of the Sadharanikaran Model of Communication, a framework that has profoundly influenced the field over the past twenty years.

Before we delve into the heart of our discussions, allow me to extend my heartfelt gratitude to all our participants—researchers, academicians, and practitioners—who have travelled from various corners of the world to contribute their insights and expertise. Your presence here today underscores the global relevance and academic vigour associated with the Sadharanikaran Model of Communication.

The Sadharanikaran Model, deeply rooted in Hindu philosophical traditions, particularly the *Natyashastra* and the concepts of "Sahridaya" and "Rasa," presents a unique perspective on communication. Developed by Dr. Nirmala Mani Adhikary, this model emphasizes the dynamic, participatory, and co-creative aspects of communication processes. Over the past two decades, it has challenged and expanded our understanding of communication beyond the transactional and linear models predominantly explored in Western paradigms.

This seminar is an opportunity to reflect on the theoretical advancements, empirical research, and practical applications that have emerged from the Sadharanikaran Model. It is a moment to celebrate the model's contributions to the field of communication studies and to critically engage with its implications for contemporary communication practices in diverse cultural contexts. As we gather here, let us acknowledge the transformative impact of the Sadharanikaran Model on various domains, including media studies, intercultural communication, health communication, and development communication. Its emphasis on mutual understanding, empathy, and the creation of shared meanings resonates deeply with the values of inclusivity and cultural sensitivity that are essential in today's globalized world.

Moreover, this seminar provides a platform to explore the intersections between the Sadharanikaran Model and Indigenous communication practices. In our pursuit of knowledge and development, it is crucial to reorient our perspectives to honor and integrate Indigenous wisdom and methodologies. The Sadharanikaran Model offers a fertile ground for such integration, fostering community engagement and empowering marginalized voices.

Our sessions today are designed to facilitate rich discussions and collaborations. We have an impressive lineup of keynote speech and other addresses, panel discussions, and paper presentations that will offer diverse perspectives and insights into the Sadharanikaran Model. I encourage all participants to actively engage, question, and contribute to these conversations, as your inputs are invaluable in advancing our collective understanding.

In conclusion, I would like to express my sincere appreciation to the organizing committee for their tireless efforts in bringing this seminar to fruition. Their dedication and meticulous planning have ensured that we have a conducive environment for intellectual exchange and networking. It is our privilege to have Dr. Nirmala Mani Adhikary among us. He has been teaching and conducting research at Kathmandu University since 18 years, and have been successful to inspire many scholars across the World to explore communication theory from indigenous perspectives. His achievements certainly contribute for internationalization of our university in particular, and of global mainstreaming of Hindu philosophy in general.

Once again, welcome to Kathmandu University School of Arts. May this seminar inspire new ideas, forge lasting connections, and contribute meaningfully to the ongoing evolution of the Sadharanikaran Model of Communication.

Thank you.
Prof. Dr. Bhola Thapa
Chairperson, International Seminar on Two Decades of the Sadharanikaran Model of Communication
Vice Chancellor, Kathmandu University

Plenary Session I:

Two Decades of the Sadharanikaran Model of Communication and Future Prospects

This session focused on a comprehensive discussion on the evolution and future trajectory of the Sadharanikaran Model of Communication, enriched by the diverse expertise and insights of the panelists The session was facilitated by Dr. Dinesh Kafle and Ph.D research fellow Trishna Acharya of the Department of Languages and Mass Communication, KUSOA, and moderated by Raj K. Baral, Ph.D. scholar at the University of Texas, El Paso, USA.

The panelists for the plenary session were Prof. Dr. Shirish Kashikar, Director, National Institute of Mass Communication and Journalism, Gujarat, India, Prof. Dr. Ujjwal K. Chowdhury, Vice President, Washington University of Science and Technology, Virginia, USA, Dr. Chandrabhanu Pattanayak, Director, Institute of Knowledge Societies, Odisha, India, Dr. Aditya Kumar Shukla, Head of Institute, Amity School of Communication, Amity University Madhya Pradesh, India, Dr. Shardha Purohit, Associate Professor, Noida International University, India, and Dr. Bhanubhakta Acharya, Faculty, University of Ottawa, Canada.

Panel Discussion

The moderator of the session, Mr. Raj K. Baral started the session with his opening remarks on two decades of the SMC. This model was first proposed by Mr. Nirmala

Mani Adhikary in 2003. Dr. Adhikary worked further on the model over the years. After 2010, the SMC got international exposure and recognition among the academics from across the World. Currently, several universities have incorporated the Sadharanikaran Model of Communication in their curricula. Many research articles have been published in various journals that cite/refer to this model. A number of Ph.D. scholars and other researchers have employed SMC as the theoretical framework for their research. SMC has been used in various applied research across the disciplines. Dr. Nirmala Mani Adhikary is one of the most celebrated communication theorists recently. SMC's global mainstreaming within the time period of two decades is really commendable.

Mr. Baral then raised some questions, inviting the panelists, regarding the relevance and future prospects of the SMC. He also posed a question inquiring about the manner in which the SMC addresses the complexities of intercultural communication. The panelists took their turns to address the raised questions.

Prof. Dr. Ujjwal K. Chowdhary presented a paper on the 'Salient Features of the SMC, highlighting the Elements and Characteristics of the Model'. He pointed out the strengths of the SMC model that includes 'Emotional Intelligence and a focus on shared experiences for mutual understanding'. He added 'however, there are several challenges in contemporary content, such as limited applicability, globalization impact, subjectivity of rasa, idealistic view, and technological advancements leading to information overload and reduced attention span'.

According to Prof. Chowdhary, other challenges include ethical dilemmas, fragmented audience, and cultural shifts and to ensure relevance and revamps for the SMC, Emotional consideration, context matters, building shared understandings, and a holistic approach are essential. 'needed arrangements for the model include cultural sensitivity, measuring Sahridayata, technological and digital integration, global content, information overload management, attention economy, fragmented audience, emphasis on digital literacy, and ethical considerations in media' he added. According to him, practical applications of the SMC model today include inter-cultural communication training, marketing and advertising, conflict resolution, social media campaigns, corporate communication strategies, community building initiatives, ethical journalism, educational programs, digital literacy campaigns, integration of data analytics, and productive and prescriptive analysis.

Dr. Chandrabhanu Pattanayak reframed the question, asking whether it's possible to integrate the SMC into all other disciplines. His answer is affirmative: the SMC is indeed relevant across various fields of study. He also raised critical questions about the Western tradition of linear theories comparing them with the SMC. He praised Dr. Adhikary for inspiring professors and researchers across the World.

Dr. Aditya Kumar Shukla emphasized the importance of the SMC for simplifying complex concepts. According to Dr. Shukla, simplification is essential in all fields. He clarified that Sadharanikaran is not about simplification in the manner people think in a reductionist way; rather, it is universalization.

Dr. Adhikary's Sadharanikaran model explains how universalization of messages or information or knowledge is possible. He also emphasized that the development of SMX isn't merely about de-Westernization; rather, it involves reorientation. "By developing the SMC, Dr. Adhikary has, in fact, led the process of reorientation in the communication discipline." Dr. Shukla highlighted that the SMC serves as a foundational platform for extensive research and exploration.

Dr. Shardha Purohit highlighted the versatility of SMC. According to Dr. Purohit, she has been teaching this model to the students and they find it very interesting and useful. She said, the SMC is not only relevant in advertising but also aids in connecting with target audiences across various domains, including households and families. Also, she highlighted the importance of SMC for communication professionals. When comprehended thoroughly, this model becomes a versatile tool applicable to various contexts. She praised Dr. Adhikary for his visionary roles as a theorist as well as mentor of young scholars in Nepal, India and abroad.

Dr. Bhanubhakta Acharya highlighted the applicability of the SMC in education he highlighted, the SMC can aid in understanding both students' and teachers' perspectives. He underscored that the SMC is more nuanced than its name implies. Contextual comprehension is essential for its effective application. Importantly, the model does not seek to compete with Western communication traditions. He recalled the memory of a program in which Dr. Adhikary had delivered a lecture to the students at the University of Ottawa,. Canada. "Though the name of the model somehow reminds us about simplification, the model itself is not so simple to understand. Rather, it requires a lot of background knowledge to understand Adhikary's model," He critically observed.

Prof. Dr. Shirish Kashikar discussed the SMC and its then-current status in universities. He suggested promoting the SMC by inviting Dr. Nirmala Mani Adhikary to educate the faculties and students in other universities globally. He recalled the memory of an international conference in which Dr. Adhikary had delivered a speech on reclaiming authenticity in communication. He praised Dr. Adhikary for his exceptional writing skills as well as captivating oratory. Students find this model very easy to understand when it is explained to them, he said. Prof. Kashikar predicted that in the coming years, this model would surpass Eurocentric and Western models, emphasizing the need for South Asian people to learn and adapt to it. He highlighted that the model was not merely about de-Westernization; rather it represents civilizational pride.

Conclusion of the First Plenary Session

The participants in the audience were invited for the floor discussion. The panelists addressed their queries thereafter. The panelists in the first plenary sessions agreed that in two decades time period Adhikary's Sadharanikaran Model of Communication has very significant impact in the communication discipline and beyond. This model is very popular in India and Indonesia already, and many Western scholars also have written on this model. However, more academics shall come ahead to promote the model further, and, rather than de-Westernization, the emphasis shall be on reorientation.The first plenary session ended with the concluding remarks by the moderator, followed by distribution of tokens of love.

Plenary Session II:

Sadharanikaran Model of Communication and Multidisciplinary Dynamics

This session focused on a rich exploration of the Sadharanikaran Model of Communication, emphasizing its multidisciplinary dynamics and the diverse perspectives of the panelists. This session was facilitated by Dr. Dinesh Kafle and Ph.D. Research Fellow Trishna Acharya, of Languages and Mass Communication Department, KUSOA and moderated by Mr. Binod Dhungel, Ph.D. scholar, KUSOA. The Panelists of this session were Prof. Dr. Trishu Sharma, Director, School of Humanities and Social Sciences, Manipal University, Jaipur, India, Prof. Dr. Ajay Risal, Kathmandu University School of Medical Sciences, Nepal, Prof. Dr. Chandrakant Prasad Singh, former Dean, Guru Govind Singh Indraprasth University (GGSIPU), New Delhi, India, Dr. Madhav Lamichhane, Associate Professor, Department of Tantra and Mimamsa at Valmiki Vidyapeeth, Nepal Sanskrit University, Nepal, Dr. Govinda Sharan Upadhyaya, Asst. Professor, Department of Philosophy and Psychology at Trichandra College, Tribhuvan University, Nepal, and Dr. Nibha Sinha, Asst. Professor, Jaypee Institute of Information Technology, Noida, India.

Panel Discussion

Moderator Mr. Binod Dhungel commenced the discussion with an acknowledgement that the SMC has been embraced by the scholars and researchers from across the disciplines. Published materials on SMC show that scholars from more than 40 fields (including communication theory, health communication, journalism, philosophy, theology, cybernetics, psychiatry, marketing, cultural studies, tourism, education, ethics, conflict resolution and peacemaking, and so on) have embraced this model for their research. This indicates that the SMC is already a theory/model that has multidisciplinary dynamics. He then posed a question to the panelists to shed light on the further prospects of SMC from multidisciplinary perspectives. All the panelists addressed the questions and presented their opinions along with slides.

Prof. Dr. Trishu Sharma when asked whether the SMC can be used to promote peace and how does it differ from other western communication model mentioned, replied "We should know something about everything" as well as how the model has explained difference between the west and east and how in the context of any conflict we are able to find a solution. He also briefly discussed the effectiveness of media and how each media channel has their advantages and 'all globe is open for us', for this he gave the example of International Seminar on Two Decades of the SMC happening online as well as in-person. He also talked about the use of hashtags (#) and requested the use of hashtags while posting content about the seminar online. When asked about how this model can be integrated into the digital age, he said it is "up to the user'.

Prof. Dr. Ajay Risal discussed how the SMC can also be applied in the health sector primarily in psychiatry. Prof. Risal is a practicing medical doctor specialized in psychiatry. He said, the model can be applicable towards a psychiatrist as in mental health communication between the patient and doctor is important, Dr. Risal compared sender to doctor and the receiver to a patient as the patient (receiver) is taking in all information passed by the doctor (sender) therefore creating *sahridayata* whereby encoding and decoding is simple. He also talked about *bhava* and *rasa* as sentiments required in psychology and how feedback mechanism as mentioned in the model is also found in psychology treatments. He also noted how becoming *sahridaya* is important to contextualize cultural sensitivity in public health and how this model could aid in such campaigns. Dr. Risal linked *Bhagavad Gita* to compare consent in psychiatry and to show how eastern philosophies place importance on informed consent and also have ethical dimensions. In psychiatry, it is important for a patient to give their consent before a doctor is able to place their words. Hence the SMC is important in the health sector.

Prof. Dr. Chandrakant Prasad Singh discussed in what ways the SMC can be formed and improved in pedagogical practices in Eastern philosophical context. He mentioned that the model can be used in mainly in two perspectives i.e., *text* and *context*. The model is inclusive, its worldview is *Dharmik*, and it is rooted in Sanskrit. He praised Dr. Nirmala Mani Adhikary for bringing Bharat Muni's *Natyashastra* and Bhartihari's *Vakyapadiya* together. He also addressed the challenges and obstacles faced in modern society while applying the model. Prof. Singh noted that this model has also addressed the hierarchy of this society which is inbuilt into human nature. He emphasized on exploring and developing indigenous research methodologies too.

Dr. Govinda Sharan Upadhyaya mentioned that we need to deep root the system of communication and its different model's from school to school and add them to curricula from school level education itself so that students can actually understand the SMC. Later he added, when we understand the meaning of the word "Sahridayata," it promotes "Unity". Furthermore, global mainstreaming of the SMC promotes the Nepali culture of communicating to one another and contributing to each aspect in the society. He said, “As a university teacher who has been teaching philosophy for several years, I am impressed with Dr. Adhikary for developing a communication model that is very rich philosophically. He has authentically employed Vedic philosophy in his communication model. The SMC has complete congruence with Hinduism.”

Dr. Madhav Prasad Lamichhane talked about how we can change the dynamics of communication by the use of the SMC. He mentioned how the SMC enhanced the concept of unity among individuals. He discussed that the SMC is also a part of a meditating approach to communication. It is because both sender and receiver become one while communicating. He added, due to its importance from a spiritual perspective it promotes the communication as a whole as both the involved parties understand each other and share the value more effectively. As an expert of Tantra, Dr. Lamichhane said, “Dr. Adhikary’s Sadharanikaran Model represents Hinduism in its entirety as it is in consonance with both Nigama (Vedic) and Agama (Tantric) traditions.”

Dr. Nibha Sinha discussed the philosophical undertaking of the SMC and the relevance to contemporary communication theories. She mentioned that the model is culturally framed with emphasis on bhavas and rasas, and also involves understanding of rituals, cultural values, and beliefs. She noted that context is very important and communication is a collaborative process. She also noted that it bridges the gap in the field of technology and communication. SMC is rooted to ancient texts, and is also highly relevant in the contemporary technocentric society, she emphasized.

Conclusion of the Second Plenary Session

The participants in the audience were invited for the floor discussion. The panelists addressed their queries thereafter. The panel ended on a note with the opinion that the Sadharanikaran Model of Communication is relevant to different sectors, fields and disciplines. Adhikary's Sadharanikaran Model of Communication has broader applications, and this fact is manifested by various studies conducted by different scholars from across different disciplines. However, there are some challenges that need to be addressed regarding the SMC by knowing the proper meaning of Sahridaya and the unity of Sender and receiver that this model mostly focuses upon. The second plenary session ended with the concluding remarks by the moderator, followed by distribution of tokens of love.

Parallel Sessions:
Paper Presentations

Parallel Session-1

Theme: De-Westernization, Asiacentricity and Reorientation

This session was focused on Sadharanikaran model of communication (SMC) and its role in de-westernization, Asiacentricity and reorientation. The session also highlighted the importance of shifting perspective and impressing Asia Centric perspective approaches in communication studies. The facilitator of the session was Deepak Aryal, Ph.D scholar at Kathmandu University, and moderated by Dr. Hem Raj Kafle, Associate Professor and Associate Dean, Kathmandu University School of Education. The chairperson of the session was Dr. Chandrabhanu Pattanayak, Director, Institute of Knowledge Societies, Odisha, India. The contributors of the sessions are Pulkit Sharma and Ankita Katyayan, Dr. Jagadish JR, Kajal Verma and Dr. Pawan Singh Malik, Madan Rai, Trishna Acharya and Sushil Gautam.

Evaluating Sadharanikaran Model of Communication in Contemporary Research: A meta-analysis of published literature

Pulkit Sharma, Assistant Professor, Department of

Journalism and Mass Communication

Manipal University, Jaipur, India,

and

Ankit Katyayan, Post-graduation student, Department of Communication Research Makhanlal Chaturvedi National University of Journalism &Communication, Bishankhedi, Bhopal, India.

Pulkit Sharma and Ankit Katyanan presented their paper on "Evaluating the SMC in Contemporary Research: A meta-analysis of published literature" via Zoom. Pulkit Sharma and Ankit Katyanan explained their research methodology, which involved selecting and analyzing papers available on Google Scholar. They selected 33 papers on the SMC for their analysis. The variables they examined included the year of publication, author name, title, journal name, country of publication, theme, nature of the publication, and research approach.

The researchers found that publications on the SMC have been continuous from 2009 to 2024, with the highest number of publications in 2023. A total of 19 different authors have contributed to this field, with Nirmala Mani Adhikary having the most publications. In fact, the other articles on SMC were further continuation of Adhikary's research. This shows that Dr. Adhikary has really influenced scholars and researchers significantly. The papers were published in 17 different journals indicating the model's broad acceptance. The studies were published in nine countries, predominantly India and Nepal.

This is to note that Sharma and Katyayan's paper included selected papers in English, and which were available online. Research articles and books published in other languages were excluded. For instance, there are dozens of research articles on SMC written by Indonesian researchers in their own language, which are published in Indonesia. According to them, journal articles/papers were the most common type of publication, making up 54.54% of the total. The research approaches showed a strong preference for qualitative methods, with 78.78% of the papers using this approach, while a smaller number employed quantitative and mixed-method approaches. They concluded with the note that the SMC has shown continuous development and sustained scholarly interest. There is a diverse range of publications and growing global expansion, with contributions from countries such as the United States, India, Indonesia, New Zealand, the Netherlands, the United Kingdom, and Western Uganda. The model has a significant cultural impact, particularly in India, Indonesia and Nepal, reflecting its roots in these regions' cultural and ancient texts. The session underscored the ongoing relevance and adaptability of the Sadharanikaran Model in contemporary research contexts.

Two Decades of Sadharanikaran Model of Communication

Dr Jagadish JR, Researcher/Youtuber, Bengaluru-Karnataka, India

Dr. Jagadish JR's presentation attempted to present an appraisal on two decade long journey of the SMC constructed by theorist Nirmala Mani Adhikary in 2003. He said, Dr. Adhikary's contribution in the field of communication theory is historic as it started a new era of communication studies. He explored into the historical and philosophical underpinnings of communication theories from the Indian subcontinent, as well as their relevance and application in contemporary times.

He emphasized Bharatha Khanda's unique cultural diversity and its ancient epic stories and teachings from *Vedas*, *Puranas*, and *granthas*, which form the foundation of Indian communication traditions. The presentation highlighted how *Munis* and *Rishis* (sages) were the ancient philosophers who developed these communication theories, aiming to achieve a state of collective joy and happiness among participants. Bhattanayak is credited for using this term in his commentary to explain Sutras related to Rasa. His work, along with texts like Natyasastra and Vakyapadiya, underlines the essence of achieving commonness in communication. According to Bhattanayak, true communication is achieved when it fosters a sense of unity and shared understanding among people.

Dr. Jagadish compared the Sadharanikaran model with Aristotle's communication model from his book "Rhetoric." Aristotle's linear model consists of a sender, receiver, and message, focusing on persuasion. Western models are often mechanistic and linear, lacking the depth of emotional and participatory engagement found in the Sadharanikaran model. They treat communication as a one-way process, whereas Sadharanikaran views it as a dynamic, interactive experience.

Dr. Jagadish noted that in many modern communication practices, especially those based on Western models, participants often do not experience Rasaswada (aesthetic enjoyment). The interaction is more about information sharing, with mandatory feedback rather than an immersive, joyful experience. Western models often rely on mechanical and technological mediation, which can impede the natural flow and emotional engagement of communication.

Dr. Jagadish concluded that while traditional communication models like Sadharanikaran are not widely practiced in their original form today, their concepts and ideas continue to influence modern communication, particularly in advertisements and TV serials. In contrast, Western models are effective for mass communication but often fail to create a sense of commonness among participants. It is actually Adikary's Sadharanikaran Model that has created a new wave of interest in exploring ancient texts from communication perspective, he said.

Reframing Communication Scenario from Indian Perspective: A Review

Kajal Verma, Junior Research Fellow, Department of Communication and Media Technology, J.C. Bose University of Science & Technology, YMCA, Faridabad, Haryana, India,

and

Dr. Pawan Singh Malik, Associate Professor, Department of Communication and Media Technology, J.C. Bose University of Science & Technology, YMCA, Faridabad, Haryana, India.

Ms. Kajal Verma elaborated and defined communication, distinguishing between Western and Eastern communication perspectives. She further elaborated how Eastern communication perspectives tend to touch upon concepts of cultural identity, emotions and especially understanding and respect amongst the two parties, i.e. sender and receiver.

The paper presented was conducted using a systematic research process including literature review and analysis. The objective of the study was to understand how the model is studied. She elaborated, Sadharanikaran means simplifying or in this study of communication perspective, meaning simplification of communication between two people. The uniqueness of this model is how it emphasizes on the emotional aspect (*Bhavas*) between the sender and receiver, the concept of *sahridayata* commonness or mutual exchange and understanding. She also discussed how the SMC model utilizes non-cognitive elements in the process of communication which is addressed unlike in other models of communication. This model is best understood in the context of spiritual level of communication, *mokshya* and self-realization and also in terms of physical communication, she argued.

She concluded the presentation highlighting how the SMC amongst Hindu Knowledge Systems is recognized as a theory in the Asian Communication Perspective. She also mentions how the SMC must be studied from other angles such as its application in other fields and other contexts beyond comparative analysis in the de-Westernization context.

Exploring Mundum from a Communication Perspective: A Checklist Approach.

Mr. Madan Rai, Ph.D scholar, KUSOA

Madan Rai's presentation examines *Mundum* through the lens of communication. Utilizing a nine-indicator checklist, this approach assesses the intrinsic quality and contemporary relevance of Mundum. The study fundamentally rejects the notion of a universal meta-communication theory, advocating instead for context-specific models that respect cultural diversity and uniqueness.

The study deploys interpretivism research philosophy, exploratory research design, abductive approach, qualitative research method and qualitative data analysis to meet the demands of study nature and scope. Main points in the research paper is that Mundhum embodies the cultural, religious, and philosophical heritage of the Kirat people in Nepal, transmitted orally through generations. Efforts to preserve

Mundum traditions reflect its enduring significance amidst modernization. Similar to classical Sanskrit texts, *mundum* serves as a repository of cultural knowledge, guiding social norms worldwide. Along with that there are nine (9) indicators, developed by Dr. Nirmala Mani Adhikary, that help to explore *mundum* from communication perspective. The indicators are useful to get insights into diverse cultural and philosophical perspectives, aligning with multidisciplinary approaches.

To conclude, he said Adhikary's Sadharanikaran Model of Communication model helps to widen the pathway for de-westernization, reorientation, and reconciliation. The exploration of *mundum* from a communication perspective offers valuable insights into the rich cultural, philosophical, and spiritual heritage of the Kirat people.

De-Westernization and Re-Orientation in Communication: An Appraisal

Trishna Acharya, PhD Research Fellow, KUSOA

Trishna Acharya, during her presentation said, the idea of "de-Westernization" has become important in the globalized field of communication as a means of accepting non-Western cultural viewpoints. She explored the phenomenon of de-Westernization, explaining its ramifications and the need for communication theories and practices to shift in favor of Asia Centricity. In addition, the paper navigates the intricacies and difficulties this paradigm shift provides by outlining potential future courses of the field. The paper seeks to add to the continuing discussions that mold our perception of international communication in the twenty-first century by laying out a path toward a discourse that is widely diverse.

Furthermore, she added that successful de-Westernization is demonstrated by the use of indigenous models in non-Western situations, such as utilizing native social processes to comprehend societal actions. Asiacentricity in Communication is 'Emerging Asiacentricity', as defined by Yoshitaka Miike, is a paradigm shift in communication studies that centers academic investigation around Asian cultural values and viewpoints. This method opposes the conventional Eurocentric bias by promoting an impartial, inclusive viewpoint that acknowledges the diversity of Asian communication techniques. The process by which civilizations absorb Western culture in a variety of areas, including business, technology, science, education, politics, economics, lifestyle, law, and social standards, is referred to as "westernization." The adoption of English over native tongues, dressing in Western fashion, moving from another faith to Christianity, or interacting with Western culture such as Hollywood movies are a few instances of westernization. The possible extinction of antiquated customs and cultural practices is one of the major drawbacks of Westernization. She mentioned Adhikary's Sadharanikaran Model as an example of non-Western, Asiacentric and indigenous theorization, and argued that this model shall be acknowledged as the initiator of reorientation in communication theory.

Role of Sadharanikaran Model of Communication in reorientation

Mr. Sushil Gautam, Masters in Media Studies, DOLMC, KUSOA

Sushil Gautam started his presentation with origination of the SMC, which was put out by Dr. Nirmala Mani Adhikary in 2003, shows how communication participants work together in a system to achieve *sahridayata*, a fundamental idea that has its origins in the Hindu classic Natyashastra. This ground-breaking model methodically depicts the communication process from a Hindu viewpoint, signaling a major shift away from Westernization and toward reorientation in the area. The components of the SMC are *doshas* (noises), *sandarbha* (context), *pratikriya* (feedback process), *Sandesh* (message), *sarani* (channel), *abhivyanjana* (expression/encoding), bhavas (emotions), and *rasaswadana* (receiving/decoding/interpreting).

The SMC opposes the predominance of Western theories and promotes a more comprehensive method of comprehending cross-cultural communication dynamics by referencing old Hindu writings and ideas. This groundbreaking study opens up new avenues for the investigation and incorporation of non-Western viewpoints, bringing a diversity of ideas and methods to the discipline. Reorientation in communication theory starts with the advent of SMC and gets momentum with its mainstreaming, he argued.

Parallel Session-2

Theme: Natyshstra and Vakyapadiya

This session was focused on the relevance of Natyashastra and Vakyapadiya. The facilitator of the session was Prabhakar Ghimire, Ph.D Scholar, KUSOA and Moderated by Dr. Kashi Raj Pandey, Associate Professor, KUSOA. The chairperson of the session was Prof. Trishu Sharma, Director, School of Humanities and Social Sciences, Manipal University, Jaipur, India. The Contributors of the session were Ankita Deshkar, Kirti Gurjar and Dr. Shuchi Yadav, Dr. Pooja Tripathi, Sachitananda Ghimire, Dr. Govinda Sharan Upadhya, and Kedar Nath Gautam.

Relevance of Bharata Muni's Natyashastra

Ms. Ankita Deshkar, Research Scholar, Department of Mass Communication,

Rashtrasant Tukdoji Maharaj Nagpur University, Nagpur, India.

Ankita Deshkar presented on 'Relevance of Bharata Muni's Natyashastra', an ancient guide on the performing arts, including theater, dance, music, and aesthetics. Its principles are still important today for Indian classical dancers, even those using online platforms for learning and performing. The Natyashastra covers the following: *Rasas*, emotional flavors that evoke different feelings in the audience. *Bhavas*, the expressions of emotions. *Abhinaya,* the art of expression using gestures, facial expressions, and movements these principles help dancers create deep and meaningful performances.

She also highlighted its relevance in the digital era, she talked about the challenges and opportunities and methodologies of the research. Her survey asked dancers about Natyashastra in the digital medium. 44.8% of 50 respondents agreed that *abhinaya* and gestures effectively convey messages online. Practical applications of Natyashastra can be applied in many ways to enhance dance in the digital era.

Bharata Muni's Natyashastra remains highly relevant in the digital era, offering timeless principles that enhance the quality and depth of Indian classical dance. However, there are concerns about whether these principles are fully followed in the digital landscape, especially on social media, where time constraints and audience engagement are challenges.

The Role of Natyashastra in Shaping User Experience in Virtual Reality

Ms. Kirti Gurjar, Ph.D Scholar, Centre for Media Studies, Jawaharlal Nehru University, New Delhi, India,
and
Dr. Shuchi Yadav, Associate Professor, JNU, India.

The paper titled "The Role of Natyashastra in Shaping User Experience in Virtual Reality" was presented by Kirti Gurjar which examines the application of the ancient Indian treatise Natyashastra in enhancing the user experience within Virtual Reality (VR) environments. Conducted under the auspices of Makhanlal Chaturvedi National University of Journalism and Communication, Bhopal, this research explores how traditional storytelling techniques can be seamlessly integrated with modern VR technology to create immersive and emotionally resonant user experiences. Presented online, this study highlights the intersection of cultural heritage and technological innovation. He further explored the utilization of a qualitative design with an emphasis on observational analysis. Data was collected through detailed observation of VR experiences designed according to the narrative structures and aesthetic principles outlined in Natyashastra.

She also underscored the importance of carefully storing and deploying visual and auditory effects to captivate users' attention and facilitate effective communication. The narrative structure in the VR experience follows a well-defined sequence of plot development, known as the five junctures (Sandhi), designed to evoke specific Rasas through structured storytelling.

The presentation concludes that integrating Natyashastra's principles into VR design significantly enhances the user experience by providing structured, emotionally resonant, and engaging narratives. This approach not only preserves cultural heritage but also enriches modern technological applications.

Relevance of Bharatihari's Vakyapadiya in the Digital Age

Dr. Pooja Tripathi, Dept. of Philosophy and Religion, Banaras Hindu University, India

Dr Pooja Tripathi presented a paper titled "Relevance of Bhartrihari's Vakyapadiya in the Digital Age," and explored the application of Bhartrihari's ancient philosophical framework to contemporary digital communication. She underscored how traditional knowledge systems can meet the evolving demands of the digital world. She also demonstrated the continued relevance of Bhartrihari's ideas in addressing modern communication challenges, thereby bridging the gap between ancient wisdom and modern technology. She focused on textual analysis and contextual interpretation of Bhartrihari's Vakyapadiya.

She explored the role of words in digital communication, philosophical insights and emphasized on the powerful role of words in creation, behavior, language development, and knowledge. Words shape our perception and interaction with the world. Digital Age Relevance: The Vedic idea that sound shapes the universe is pertinent today, as sound and words are crucial in technology, communication, marketing, language learning, and knowledge sharing online. The concept "*ekasabdadarsana*" explains how a single word, like "cow," can refer to different things based on context while retaining its identity. Digital Media Relevance: In the digital age, this concept shows how a single word can have multiple meanings based on context, like "cloud," meaning both sky and online storage. This highlights the flexibility and adaptability of language in digital communication.

Dr. Pooja Tripathi's presentation concludes that Bhartrihari's Vakyapadiya provides valuable insights for navigating language and communication in the digital world. By promoting linguistic diversity, understanding the universal and individual aspects of information, and appreciating the powerful role of words, the principles of Vakyapadiya can enhance inclusivity and clarity in digital interactions. The research recommends integrating these traditional linguistic concepts into modern digital communication strategies to foster a more inclusive and effective communication environment. Future research should explore further applications of Bhartrihari's principles to various digital media platforms and communication technologies.

An Appraisal to the Theories of Natyashastra by Bharatamuni

Sachitananda Ghimire, PhD scholar, KUSOA

Mr. Ghimire did his presentation in Nepali. He started with the fact that Natya Sastra is regarded as the first official form of Sanskrit traditional literature. Natya Shastra is also the philosophical base of *Chanda, Rasa, Nritya,* and *Vadyavadan*. Sachitananda Ghimire's research paper primarily dwelled on two main questions: What are the Natya Philoshophy under Natya Sastra? How has Natya Sastra presented Natya philosophy? He further explored that the Natya Sastra establishes the relationship between Rasa and Bhava.

He further describes the methodology and methods of his research. He explained that the research includes primary and secondary data collection methods and also library literature review.

He concluded that Natya Shastra covers various aspects of performing arts, including drama, dance, music, and aesthetics. It provides detailed instructions on various aspects of performance, such as stage design, acting techniques, makeup, costumes, music, and dance movements.

Philosophical Foundations of Vakyapadiya Communication

Dr. Govinda Sharan Upadhyay, Tribhuvan University, Nepal

Dr. Upadhyaya did his presentation in Nepali. The paper titled "वाक्यपदीय सञ्चारको दार्शनिक आधार," authored by Dr. Upadhyaya, explored the philosophical approach to Vakyapadiya's communication.

His research paper was based on *Vakyapa*l; the ancient grammar book inspired by Panini. The grammar treatise has emphasized "ध्वनी" which is the starting point of communication. It is the initial, raw auditory sensation produced without any specific meaning attached to it. When *dhwan*i is organized in a meaningful pattern, it becomes a *shabda* “शब्द” or a word. *Akshar* “अक्षर” refers to the letters or syllables that form the building blocks of words. *Pada* “पद” refers to a phrase or a segment of speech that consists of one or more words. *Vakya* “वाक्य” is a complete sentence, which is a coherent group of words and phrases that conveys a complete thought or idea. The concept of “pure” and “impure” *vakya* (sentences) can be understood in terms of their structure, meaning, and correctness. *Pure vakyas* means the oneness of the Brahma. To realize a word as Saptabrahma means to be honest with the Saptabrahma.

Relevance of Bharata Muni’s Natyashastra in the Digital Era

Kedarnath Gautam, PhD Scholar, KUSOA

Kedarnath Gautam presented on the topic “Relevance of Bharata Muni’s Natyashastra in the Digital era” During his presentation, Gautam discussed the Natyashastra and its significance in the digital era. He clarified that a foundational work in ancient Indian performing arts, communication, and human behavior is the Natyashastra, written by Bharata Muni approximately 2,500 years ago. It is also known in many terms such as the “Pancham Veda” or the “Natya Veda.” This Sanskrit text has 6,000 verses about dance, theater, music, and aesthetics.

Gautam pointed out that the Natyashastra includes concepts from the Rigveda, Samaveda, Yajurveda, and Atharvaveda and it has a close relationship to Vedic civilization and Eastern philosophy. He says that it addresses a wide range of expression-related topics, such as philosophical, spiritual, emotional, and technical ones. Its thorough and meticulous approach is appreciated by academics such as Adhikary and Kuthiala, who highlighted its applicability to other subjects.

Gautam also talked about how the Natyashastra is still applicable today, particularly in the era of digital technology. Its concepts of *Bhava* (emotional states), *Abhinaya* (expression through gestures and emotions), and *Rasa* (essence of emotion) are significant in contemporary art and communication. He demonstrated how these ideas may enhance digital storytelling, increase the authenticity and engagement of communication, and make efficient use of non-verbal clues, demonstrating the enduring importance of the Natyashastra.

Parallel Session-3

Theme 3: Beyond the Boundaries

This session delves into the use of the SMC in the contemporary world. This session was Facilitated by Prashant Oli, Ph.D scholar at KUSOA and moderated by Dr. Dinesh Kafle, Faculty, KU. And, the chairperson was Dr. Bhanubhakta Acharya, Faculty, University of Ottawa, Canada. The contributors of the sessions were Mr. Kaushal Upadyay and Prof. Dr. Shirish Kashikar, Soumya Tare and Dr. Shuchi Yadav, Su Zhengju, Ugyal Tshering Lama Yolmo and Dr. Pooja Basnett, Vishnu Gyawali, and Nisha Kunwar.

Comparative Analysis of Sadharanikaran Model of Communication and Berlo's SMCR Model of Communication

Mr. Kaushal Upadhyay, Assistant professor, NIMCJ, Ahmedabad, India,
and
Prof. Dr. Shirish Kashikar, Director, NIMCJ, Ahmedabad, India.

Mr. Kaushal Upadhyay's presented on "Comparative Analysis of Sadharanikaran Model of Communication and Berlo's SMCR Model of Communication," where he analyzed Professor Nirmala Mani Adhikary's seminal model in

Eastern communication theory i.e., Sadharanikaran model of communication and Robert Berlo's SMCR (Source, Message, Channel, Receiver) model for its similarities and differences. Mr. Kaushal Upadhyay begins his presentation by stating the primary objectives, which were to contrast the fundamental differences between the communication process defined by the above-mentioned models from cultural and technical viewpoints. After stating the primary objective, he defines what communication is. Communication is the fundamental process of exchanging information, ideas, and emotions between two individuals or groups. Effective communication aims to establish understanding among participants.

The Sadharanikaran model of communication is heavily rooted in the philosophy of Natyashastra and also borrows from the teachings of other *Bharatvarshiya* texts like the Vedas, Bhagavad Gita etc, which allows for a more holistic understanding of communication as nonverbal and intrapersonal communication can also be better analyzed through this model. While Berlo's SMCR is more linear and individualistic.

The similarities that these models share are: both of them include the key aspects of communication i.e. Sender, Message and receiver, however the difference is that in SMCR model the skill of the individual to communicate and what channel used is given more prominence whereas in Sadharanikaran model of communication the concept of *sahhridayata* is given more emphasis.

Reading into Catharsis and Rasa: A Case Study of *Animal*

Soumya Tare Centre for Media Studies, School of Social Sciences, Jawaharlal Nehru University, New Delhi, India, and

Dr. Shuchi Yadhav, Associate Professor & Head, Centre

for Media Studies, School of Social Sciences Jawaharlal Nehru University, New Delhi, India.

Soumya Tare analyzed the film "Animal" by applying two theories, the Rasa theory which was proposed by Bharatmuni in Natyashastra and Aristotle's theory of catharsis in poetics. She also mentions that both theories share one common theme i.e. they both are theories which are rooted in one aspect of communication i.e. narrative.

The research is qualitative research, where various aspects of cinematography are analyzed like sound, light, camerawork etc. in relation to the above-mentioned theories.

Tare mentioned that according to Aristotle, it is the art that dictates the duration of a play, and it is also the rhetoric that the cast of the film used. Soumya had divided her presentation into 8 sequences for brevity. According to Tare's observation scene, one which is also the introductory scene of our main protagonist, Ranbir Kapoor, ends in a vulgar joke, which compliments the idea of poetics by Aristotle as he mentions that comedy is what heightens tragedy. she further said however, if we investigate this scene with the lens of Natyashastra then there are 8 bhavas(rasa) which are paired into four categories, but it does not pair *karuna rasa* which denotes compassion with *hasya rasa* which denotes happiness, joy, comedy.

She portrayed Ranbir Kapoor's character as idealistic which heavily foreshadows the character development in the future. Here, we can see the poetics of Aristotle as poetics says that we need to directly go into the action and set the drama for the tragedy. If Poetics says we need to go directly into the action for tragedy, then Natyashastra allows the character to be established. She portrayed the female lead of the movie and *shringara rasa*, which represents love and beauty and is interestingly used however the director completely disregards the rasa and tries to portray the hero as a tragic hero.

Talking about another sequence she also tries to evoke *bhibastha and raudra rasa* however it lacks motivation. Aristotle mentions that tragedy has no distinction between the protagonist and the antagonist in a play, however Natyashastra tries to make the difference between the protagonist and antagonist in a play.

At the end she said that Aristotle's poetics are heavily hinted at in the movie, Aristotle's tragic hero is Bharatmuni's inferior male and Aristotle only talks about the tragic hero in poetics whereas Natyashastra looks into a character from eight *rasas* and also talks about the godlike realization from the eight *rasas (Moksha)* after watching a play.

Application and Significance of Sadharanikaran Model of communication (SMC) in Foreign Language Pedagogy

Su Zhengju (Allen), Masters in Media Studies, DOLMC, KUSOA

Su Zhengju began his presentation by providing an overview of the paper within the framework of foreign language education. He discussed the methodologies and instructions applied in languages besides the learner's mother tongue, highlighting the crucial importance of good communication skills in the process of learning a language.

He further talks about using SMC principles and goes into more detail about his case studies on Chinese Cultural Immersion Day, such as the calligraphy experience class and the Mid-Autumn Festival activity. He also covers Cross-cultural negotiations, explaining understanding cultural differences in negotiation, building trust and rapport, avoiding assumptions and stereotypes, recognizing nonverbal communication, and the virtual pen pal exchange.

Su Zhengju concludes the paper by discussing the practical applications of the Chinese cultural immersion day, cross-cultural negotiations, and the virtual pen pal exchange.

He emphasized their significance in fostering intercultural understanding while addressing challenges concerning differences in language proficiency. Lastly, he looks forward to the future, suggesting the adoption of a culturally responsive approach.

Human-AI Symbiosis: Unveiling the Inherent Limitations of AI through the Sadharanikaran Model of Communication

Ugyal T. Lama Yolmo, Assistant Professor, Department of Journalism and Mass Communication, SRM University, Sikkim,

and

Dr. Pooja Basnett, Assistant Professor, Department of Mass Communication, Sikkim University

Ugal T. Lama Yolmo in his presentation reveals the unending discourse surrounding the potential replacement of humans by artificial intelligence (AI) in the future. He introduces a distinctive perspective grounded in the belief that such a substitution is implausible. He asserted that the invaluable intricacies of human communication, essential for fostering genuine connections, remain beyond the grasp of AI. Employing the Sadharanikaran model as his guiding framework, he embarked on a methodical exploration of human communication, dissecting the nuanced components that contribute to its depth and richness.

Through empirical evidence and comparative analyses, he shedded light on the inherent limitations of AI, providing a comprehensive understanding of why the Sadharanikaran model reinforces the irreplaceable role of humans in communication. Empirical evidence derived from real-world scenarios serves as the cornerstone of his analysis.

He substantiates his claim that the qualitative dimensions of human interaction defy replication by AI.

Furthermore, through comparative analysis of AI-driven communication and human discourse, he underscored the limitations of AI in comprehending the depth and subtleties inherent in human interaction. Our findings culminate in a compelling argument for the coexistence of humans and AI in a symbiotic relationship.

The limitations uncovered through the SMC underscore the irreplaceable qualities of human cognition in fostering meaningful connections. Rather than positioning AI as a substitute, the research advocates for leveraging its strengths in tandem with human capabilities, emphasizing the collective potential of a harmonious collaboration between the two entities. He only contributed to the ongoing dialogue about the role of AI but also advocated for a symbiotic relationship between humans and AI, recognizing the unique strengths each entity brings to the table.

Philosophical Exploration of the Sadharanikaran Model of Communication Blending the Thought of East and West through *The Razor's Edge* and *Jeevan Mukti Viveka*

Bishnu Prasad Gyawali, PhD scholar, DOLMC, KUSOA

Bishnu Prasad Gyawali started introducing the paper by highlighting the importance of merging Eastern and Western philosophies via the SMC. He discussed moving from dualism to holism, fostering enhanced empathy and mindfulness, promoting cultural sensitivity and inclusivity, facilitating personal and collective transformation, and emphasizing interconnectedness and harmony.

The primary research methodology employed in this paper involves utilizing the approach, which encompasses qualitative analysis of primary texts and conducting a comparative philosophical analysis. The process includes close reading and thematic analysis of "The Razor's Edge" and "Jeevan Mukti Vivika," identifying philosophical themes, applying these themes to the Sadharanikaran model. Additionally, the data sources comprise both primary and secondary texts discussing the primary materials.

Bishnu Prasad Gyawali examines the convergence of Eastern and Western communication insights using the Sadharanikaran model of communication. Within this framework, he analyzed W. Somerset Maugham's "The Razor's Edge," delving into themes such as spiritual awakening, transformation, and empathetic understanding. Additionally, Gyawali explored Vidhya Rayna's "Jeevan Mukti Viveka," where the focus lies on Eastern concepts of inner peace, interconnectedness, and bridging cultural divides.

Bishnu Prasad Gyawali wraps up the paper by drawing conclusions from the findings of the SMC, which were enriched by integrating themes from both texts. He suggests the broader relevance of the model across various cultural settings and hints at its potential for additional interdisciplinary studies.

Re-approaching Communication in International Diplomacy from Cross-cultural Perspective with the Concept of *Sahridayata* in the SMC

Nisha Kunwar, PhD scholar DOLMC, KUSOA

Nisha Kunwar began her presentation by emphasizing the integral role of communication in everyday life. She explained that communication spans various forms, including verbal, non-verbal, intra-personal, interpersonal, and mass communication. She stressed that academicians, experts, diplomats, and observers globally underscore the importance of communication in diplomacy. Citing Tran (1987), Kunwar remarked, "Communication is the backbone of diplomacy, and it is as important as blood is to the human body. Whenever communication ceases, the body of international politics, the process of diplomacy, is dead, and the result is violent conflict or atrophy." She added that diplomacy is often described as "a regulated process of communication" (Constantinou, 1996: 25) or "the communication system of the international society" (James, 1980: 942).

She explained that the interpretation of a message can vary greatly between parties due to differences in upbringing, cultural background, values, and more. For instance, she noted that while the number 8 is considered lucky and the number 4 unlucky in Chinese culture, these numbers might not hold the same significance for an American.

Kunwar employed the document analysis method for her study. She emphasized the critical role of communication in diplomacy, noting that both verbal and non-verbal messages can be misunderstood, potentially leading to conflicts. Example: Cuban Missile Crisis (1962); Kunwar discussed applying the Sahridayata concept from Adhikary's Sadharanikaran Model of Communication to diplomacy. *Sahridayata* involves shared emotional understanding and mutual empathy between communicators.

In concluding her presentation, Kunwar highlighted the challenges inherent in international communication, including potential misunderstandings and conflicts due to cultural differences. She stressed the importance of adopting a cross-cultural perspective to promote peace and cooperation among nations.

Parallel Session-4

Theme 4: From Ancient Wisdom to Digital Dynamics
This session talks about the recent advancement in the field of communication and the relevance of the SMC. The facilitator of the programme was Chetana Kunwar, PhD scholar, KUSOA and moderator was Abhash Rjaopadyay. The chairperson of the session was Dr. Shardha Purohit, Associate Professor, Noida International University, India. The contributors of the sessions were Palak Parekh Chitaliya, Dr. Satish K. Itagi and Ms. Rubina Yeasmin, Dr. Somanath Sahoo, Manasvi Kanchan and Vishakha Rajurkar Raj, and Biplav Acharya.

Relevance of Bharata Muni's Natyashastra in the Digital Age

Palak Parekh Chitaliya, PhD scholar, Department of Journalism and Mass Communication, Gujarat University, Gujarat, India

Ms. Palak Parekh Chitaliya presented the "Natyashastra", an ancient treatise authored by Bharat Muni, a cornerstone text of Indian performing arts, encompassing theater, dance, and music. Estimated to have been written between 200 BCE and 200 CE. She further said that this comprehensive work consists of 36 chapters that delve into various aspects of performing arts, including dramaturgy, stagecraft, and musical scales. The Natyashastra serves as the foundational text for classical Indian dance forms, theater, and music traditions, introducing the concept of Rasa (emotional flavors or sentiments) central to the aesthetic experience of Indian art. It provides detailed guidelines on stage design, costumes, makeup, gestures (mudras), and acting techniques.

She employed both qualitative and quantitative research methods. It was an exploratory cum descriptive study, utilizing a targeted sampling approach. This involved two sessions of Focus Group Discussions (FGDs) and three expert interviews to ensure a diverse range of perspectives and insights were captured. A questionnaire designed using the funnel method, incorporating both open-ended and closed-ended questions, was used. Quantitative data analysis was conducted using ten parameters to determine the relevance of Natyashastra in the digital age.

In conclusion, she said that the Natyashastra remains a vital text in the landscape of Indian performing arts, its relevance extending into the digital age. Through qualitative and quantitative analysis, this study has revealed that Natyashastra's principles continue to guide and inspire contemporary artists, ensuring the preservation and evolution of traditional Indian arts. Future research will further explore its dynamic intersection with digital technologies, ensuring its timeless wisdom adapts and thrives in modern contexts.

Natyashastra in Digital Age: Communication Technology influences on the Ancient Art form: A Study

Dr. Sathish K. Itagi, Assistant Professor, Department of Journalism and Media Studies, Govt. First Grade College, Doddaballapur (Bangalore North University), Karnataka, India, and

Ms. Rubina Yeasmin, State Aided College, Kolkata,

Affiliated to Calcutta University, West Bengal, India.

The presenters begins with Bharata Muni's Natyashastra is a seminal Sanskrit treatise, composed between 200 BCE and 200 CE, comprising 36 chapters and 6000 poetic verses. The term Natyashastra derives from two Sanskrit words: 'Natya,' meaning act or represent, and 'Shastra,' meaning rules, manual, or book, thereby representing a practice rooted in knowledge.

According to the presenters, in the contemporary digital age, the Natyashastra faces competition from various modern mass communication platforms such as television, radio, video, films, OTT platforms, and tele serials. These media not only entertain but also provide dynamic infotainment by sharing diverse experiences.

Dr. Satish K. Itagi's study employs a systematic review of secondary sources to examine technological advancements and modern trends in the Natyashastra. Data is collected from two main types of sources: printed materials available online and digital platforms such as websites and electronic publications. These sources were identified through academic databases, digital libraries, and relevant websites, including multilingual publications which were translated or summarized as necessary. Sources were screened based on relevance, credibility, and comprehensiveness of information.

This approach provided a comprehensive analysis of the current discourse on the Natyashastra in the context of modern technological influences and how it can preserve history, culture, traditions and values of heritage in this digital era.

Exploring Digital Storytelling Inspired by Natyashastra: Bridging Tradition and Innovation

Dr. Somanath Sahoo, Head of the Department of SOJMC, AAFT University of Media and Arts, Raipur, India.

The paper presented by Dr. Somanath Sahoo looked into digital storytelling through the lens of Natyashastra. Natyashastra revolves around fundamental ideas like *Rasa, Bhava and Abhinaya,* which is the foundation of Indian classical performing arts. The research investigates how digital storytelling platforms utilize approaches inspired by Natyashastra to effectively connect and fascinate audiences.

Dr. Sahoo used examples from animation, gaming, interactive storytelling apps and immersive experiences. The study analyzed the modification and reinterpretation of native structure. While adapting traditional storytelling for the digital age, oral storytelling can be adapted through podcasts and audio tours, written literature through ebooks and visual art through Augmented Reality.

Dr.Sahoo highlighted the major trends in digital storytelling like, social media content, immersive experiences, data- driven storytelling and emerging technologies. He added that we have been using Natyashastra consciously or unconsciously in the digital age. Digital storytellers have utilized the virtual reality technology to incorporate the concept of Natyashastra. 3D movies where the audience can feel the reality of the action or reactions is one such example.

He also talked about the challenges on ethical consideration, balancing tradition and innovation and embracing the future. Producers must manage the potential hazards linked to technology. It is essential to maintain balance between conventional and digital methods to guarantee that storytelling stays engaging in the digital era.

As Dr.Sahoo puts it, digital storytelling has evolved over the years where producers try new methods to engage audiences and this change requires a delicate balance between traditional narrative tactics and digital platform creativity. Producers can adopt innovative tools while maintaining the integrity of conventional storytelling techniques to expand the boundaries of storytelling and craft.

Implications of Rasa Siddhānta in Digital Storytelling: An Analysis of Selected Episodes of the Web Series 'Navarasa'

Manasvi Kanchan, Post Graduate student, Department of Communication Research, Makhanlal Chaturvedi National University of Journalism and Communication, Bishankhedi, Bhopal, Madya Pradesh, India,
and
Vishakha Rajurkar Raj, Research scholar Department of Mass Communication Central University of Jharkhaband, Brambe, Ranchi, Jharkhand, India.

The presentation, led by Manasvi Kanchan, delved into the implications of *Rasa* Siddhānta in digital storytelling. She specifically analyzed selected episodes from the web series 'Navarasa'. The concept of Rasa, rooted in ancient Indian philosophy and stemming from the Natyashastra, encapsulates nine primary emotions integral to storytelling: *Raudra* (Anger), *Shanta* (Peace), *Shringara* (Love), *Bheebhatsa* (Disgust), *Adbhuta* (Wonder), *Veera* (Heroism), *Bhayanka* (Fear), *Karuna* (Sorrow), and *Hasya* (Laughter).

The study employed a quantitative research design using framing analysis to identify and examine the dramatic elements utilized in 'Navarasa'. The research used systematic random sampling to select specific episodes (episodes 2, 4, 6, and 8) for detailed analysis. The theoretical framework of the study was based on the principles of Rasa Siddhānta, focusing on how various elements such as camera shots, angles, lighting techniques, and color schemes contribute to evoking specific emotional responses.

She highlighted the role of color in evoking emotions. For example, white dominated in episode 2, blue in episode 4, red in episode 6, and yellow and orange in episode 8. These colors were strategically used to enhance the storytelling by connecting specific colors with emotional states.

The study acknowledged limitations due to a limited data sample and a restricted time frame, suggesting the need for future research to expand data sets and incorporate qualitative methods such as interviews with directors and audience feedback to gain deeper insights.

The study concluded that Rasa Siddhānta remains highly relevant in digital media, particularly in web series like 'Navarasa'. The analysis of colors, camera shots, and lighting demonstrated how these elements could evoke powerful emotional responses, thus enhancing storytelling.

This paper highlighted the intricate connection between traditional storytelling principles and modern digital media, showcasing the enduring influence of Rasa Siddhānta in contemporary storytelling.

Harmony in Communication: Integrating Sadharanikaran Principles with Artificial Intelligence

Biplav Acharya, Lecturer, College of Arts, Business, Law, Education and IT,
Victoria University, Melbourne, Australia.

Biplav Acharya, presented his paper on "Harmony Communication: Integrating Sadharanikaran Principles with Artificial Intelligence." The presentation began with an acknowledgment of the traditional custodians and a tribute to the Elders. The paper emphasized the profound influence of Sadharanikaran principles on the study, aiming to integrate these with artificial intelligence(AI) to improve user interaction and inclusivity.

The research adopted a mixed-method approach, conducting three focus groups to gather data. Initially, two focus groups were conducted, followed by an additional group after the release of GPT-4.0. The focus groups discussed the importance of custom instructions on ChatGPT, prompt engineering, and new features of GPT-4.0. The participants included IT enthusiasts and professionals, who shared their experiences and insights on AI-human interaction.

The presentation concluded that integrating Sadharanikaran principles into AI design and development can significantly enhance human-computer interaction and universal usability. Acharya added that by adding emotional cues and properly engineering prompts, AI systems can engage users in more meaningful and human-like interactions. The adoption of Sadharanikaran principles can reduce the digital divide and improve overall user experience.

The presentation highlighted the potential of blending traditional communication principles with modern AI technology to create harmonious and inclusive user experiences, paving the way for superhuman-like AI systems that foster deeper connections and collaboration.

Parallel Session-5

Theme 5: Pursuit of Sahridayata

This session emphasized the importance of Sahridyata in every aspect of our life, including conflict management. The facilitator of the seminar was Binod P. Dhungel, Ph.D scholar at KUSOA and moderator was Chun B. Gurung, coordinator of faculty of journalism and Mass Communication at Department of Major Arts, St. Xavier's College, Maitighar, Kathmandu. The chairperson of the session was Prof. Prabal Raj Pokhrel, HoD, Central Department of Journalism and Mass Communication, TU. The contributors of the session were Rupum Kr. Das, Sraabani Das, Sumedha Chudhary, Mohit Kumar Jaiswal, Suresh Chandra Nayak and D.B Khatri.

Sahridayata as a Pathway to Peace: Examining its Implication in Conflict Resolution within the Context of the Ethnic Conflicts in Manipur

Rupam Kr Das, Assistant Professor, Department of Mass Communication, Assam Don Bosco University, Assam, India.

Rupam Kr Das' paper focused on the role of Sahridayata-based interventions in resolving ethnic conflicts, specifically between the Meitei and Kuki communities in Manipur referring to the recent violence in May 2023.. Das's research aims to explore how Sahridayata, a concept rooted in empathy and mutual respect, can be leveraged for women in peace-making initiatives through intercommunity dialogues.

Das highlighted the practical implications of Sahridayata in conflict resolution, particularly through intercommunity dialogues and indigenous peacemaking initiatives. He added, following the May 2023 crisis, the Interfaith Forum was established to foster solidarity and dialogue among civil society. A significant rally on July 13, 2023, saw diverse communities advocating for dialogue and humanity restoration. Symbolic gestures, such as the display of a white flag in H.wajang village, have catalyzed efforts to bridge divides and promote understanding. Indigenous peacemaking efforts have also played a crucial role. In moments of conflict, villages have sent messages of peace and reassurance, resisting the pull of hatred. Activist Mary Beth Sanate highlights how tribal women formed human chains to protect Meiteis from attacks within their community, showcasing solidarity despite ethnic divisions.

He said despite the promising potential of Sahridayata, its implementation faces challenges. Cultural barriers, power imbalances, and resistance to empathy-based strategies often hinder its effectiveness. However, through empathy, compassion, and understanding, Sahridayata offers a solid foundation for peace and reconciliation.

He underscored the theoretical underpinnings and practical implications of Sahridayata in Manipur's conflict. By adopting Sahridayata ideals, citizens can become capable, societies competent, and communities conducive to fostering a culture of empathy, dialogue, and nonviolence.

Das concluded, while Sahridayata presents a compelling methodology for conflict resolution, its practical application is complex. Overcoming cultural and systemic obstacles requires persistent efforts and a collective commitment to empathy and dialogue. Das's examination of Sahridayata in Manipur's context reveals its potential to transform conflict resolution practices, advocating for a society where empathy and nonviolence are paramount.

Understanding M.K. Gandhi's Strategies of Communication through the Lens of Sadharanikaran Model of Communication: A Study of Young India

Ms. Srabani Das, PhD scholar, Department of Journalism and Mass Communication, University of Burdwan, West Bengal, India.

Ms. Srabani Das presented her research paper analyzing the publication- Young India (1919-1931) where texts of/by Gandhi were published. Drawing on Dr. Nirmala Mani Adhikary's previously published article on SMC and Mahatma Gandhi, she presented her analysis. First, the paper aimed to highlight on how or what communication strategies were used. Secondly, the paper aimed to highlight whether those communication strategies influenced any further indigenous concepts or theories of communication.

Ms. Das begins by providing context of what Young India was and how Gandhi is looked upon as a figure who had the ability to influence ordinary people into becoming heroes and martyrs as mentioned by Gopal Krishna Gokhale. She also said that communication took place with Gandhi as the sender and the general public as the receiver. Through the paper and the presentation, Ms. Das examines the published texts, highlighting particular sentences and paragraphs in which the various concepts of the SMC is explored such as- *Abhivyanjana* (Expression or Encoding), *Rasaswadana*) Receiving, Decoding, Interpreting) and *Sandarbha* (Context).

She concluded by presenting M.K. Gandhi as the "*Sahridaya*" and Young India as the "*Sarani*". The emotional attachment of Gandhi towards his audience also demonstrating the sentiments of love and belonging indicated the concept of *Bhavas and Rasas* of the SMC. The concept of *Abhivyanjana* is depicted by how Gandhi was able to propagate his message through his own life choices and practices. The letters from readers and respondents of Young India- the publication indicated the concept of *Rasaswadana*. The criticism and letters against Gandhi's were all defined under the concept of *Dosha* of the SMC. Similarly, the *Sandarbha* meant the articles, letters and speeches throughout this narrative. This is how all elements of the SMC have been used to put in context the communication that took place in the affairs of Gandhi.

Exhibiting the *Sadharanikaran* Model of Communication through Modern Indian Cosmetic Products' Advertisements

Sumedha Chaudhury Assistant Professor, Amity School of Communication, Amity University Jharkhand, Ranchi, India.

Ms. Sumedha Chaudhury presented her paper on "Exhibiting the Sadharanikaran Model of Communication through Modern Indian Cosmetic Products Advertisement" exploring the Sadharanikaran model of communication (SMC) as a systematic presentation of the process of attaining mutual understanding, commonness, or oneness among communication parties.

She further illustrated how the communicating parties interact in a system for the attainment of saharidayata. She said that interestingly, this can be applied in the modern Indian cosmetic products' advertisements as every company, be it new or old, is aiming to grab the sustaining attention of its target audience right from newborn babies to senior denizens. The lifestyle, innovation, gender, ecosystem, fashion, and age factors are some of the parameters kept in the mind of these brands.

She added, according to vivecosmetic.com, an important part of the Indian economy is the cosmetic industry and dealing with the proper cosmetic firm is a profitable business opportunity because of all these considerations. Based on the audio-visual representation of some of these advertisements, one can study how the SMC is helpful in the elements namely Sahridayas (receiver), Bhavas (moods), Abhivyanjana (encoding), Sandesha (message), Sarani (Channel), Rasaswadana (decoding), Doshas (barriers), Sandarbha (context) and Pratikriya (feedback).

In this context, a content analysis through YouTube was carried out on the first three Indian cosmetic companies' advertisements published by F6S Community on May 16, 2024, and another first three Indian cosmetic companies published by medium.com on January 19, 2024. She said that this research is an attempt to understand how the message is encoded through presentation and how the audience revert through comments made among the research problems using mixed research design and probability sampling.

Role of Sahridayata in Conflict Resolution and Peace: With Reference to SMC

Mohit Kumar Jaisawal, Research Scholar, Mass Communication and Journalism, U.P. Rajarshi Tandon Open University (UPRTOU), Prayagraj, Utter Pradesh, India.

Mohit Kumar Jaisawal did his presentation in Hindi, and started with the background of the SMC and our daily life which is surrounded by many struggles. He added, struggle has no size, it can be very small or big like someone seeming to ignore our words. Sometimes conflicts can be bigger and more serious, for example two people can get into a fight and start behaving violently towards each other and whether big or small, the struggle is not limited to individuals and those around them. People who are not related to each other can also have conflicts; for example, conflicts can arise between people and prevailing laws. Apart from this, conflicts may also arise at the national and international levels. He highlighted that conflict can also occur over internal relations between individuals within a community and the message is that peace movements not only seek to resolve conflicts between nation-states and groups within states, but also seek to provide justice, equality and livelihoods to the oppressed. The SMC derived from Hindu philosophical traditions and is one of the prominent communication theories in the Indian subcontinent. In addition, Kumar added that when the sender and receiver complete the Sadharanikaran process, they achieve harmony and become one or sahridayas. Hence, the SMC can be useful in conflict management and conflicts can be mitigated if the communicating parties have an equal empathetic heart.

Understanding Sadharanikaran Model of Communication and its Impact on Social Behavior

Prof. Dr. Suresh Chandra Nayak, Professor, Royal School of Communications and Media,

Royal Global University, Guwahati, Assam, India.

Prof. Suresh Chandra Nayak presented the SMC as a communication theory that emphasizes the process of shared meaning making focusing on the interaction between the sender, receiver, and the context in which communication takes place. He highlighted the importance of encoding and decoding messages accurately for effective communication. Dr. Adhikary's Sadharanikaran Model of Communication considers the encoding and decoding as the crucial moments in communication process, he emphasized.

The presenter further discussed the key components of the SMC, including audience, message, channels, and feedback. Following this, the presentation addressed the impact of the SMC on social behavior, conflict resolution, and its applications in professional settings. The SMC offers a holistic approach to understanding and improving social behavior through effective communication by emphasizing shared meaning making, cultural sensitivity and nonverbal communication; this model enhances relationships and fosters collaboration.

Use of *Sahridayata* in Conflict Resolution and Peace Building

D.B. Khatri, PhD scholar, DOLMC, KUSOA

D.B Khatri during his presentation drew attention to the concept of *Sahridayata* and its implication on conflict resolution and peace building and its connectedness with the function of *astha chakras* in our body. He reiterated that the concept of *Sahridayata* comes from the word *Sah* and *hridaya* whereas the former refers to a quality characteristics or state of being or becoming the later names a person of that faculty. Thus, a *Sahridaya* is one who attained *Sahridayata*. He highlighted that the concept of *Sahridayata* is clearly defined in the Vedic texts. Like, Rigveda states: 'Be humane and humanize others' (Rigveda 10.53.6).We need to be a real human being and we should behave to others accordingly. Similarly, Yajurveda maintains: 'One who sees all beings in his/her own self in all beings hates none' (Yajurveda 40.6). This means that any person does not misbehave when he/she internalizes oneself in him/her. Samveda maintains: 'All of us are of one race, one nationality of the same structure of course, living various reasons' (Samveda 404). Although we people live in different places of the world, we are the same race.

Citing Saraswati (2001, pp. 35-36) he said Vedas instruct humans "that all people should be mutually bound with each other; each one affectionately attracting the other, the way a cow showers her love and affection for her new-born calf" (Atharvaveda – 3.30.1). It means *Sahridayata* can be maintained with love and affection. And, everyone should look upon each other with a friend's eye (Yajurveda –36.18). Friendship, cooperative, coexisting, helpful, sharing, caring, loving and reconciliation through forgiveness are the core values of *Sahridayata* philosophy. Drawing from ancient wisdom and contemporary practices, *Sahridayata* deals with transformative tools in conflict resolution.

Furthermore, he emphasized that *Sahridayata* promotes reconciliation through forgiveness and reconciliation. By embracing the healing power of *Sahridayata,* individuals can release resentment and cultivate inner peace, paving the way for reconciliation of relationships. *Sahridayata* philosophy, originating from *Sanskrit,* embodies a profound concept of viewing others with empathy and understanding.

In the context of conflict resolution and peace building, this philosophy offers a transformative approach. Promoting harmony and addressing conflicts through compassionate engagement and the pursuit of common ground. Drawing from diverse cultural and philosophical traditions, he highlighted the significance of empathy, openness, and interconnectedness in building sustainable peace.

Parallel Session-6

Theme 6: Communication Praxis

The last session in the international seminar offered insights into how the Sadharanikaran Model of Communication can be viewed in terms of various practices. The Facilitator of the session was Rajani Khadka, Ph.D scholar of Languages and Mass Communication Department at KU and the moderator was Yam B. Dura, lecturer at Madan Bhandari Memorial College, TU. The chairperson of the session was Dr. Aditya Shukla, Head of Institute, Amity School of Communication, Amity University Madhya Pradesh, India. The contributors of the sessions were Mayank Bharadwaj and Dr Paramveer Singh, Upendra Khadka, Tekraj Koirala, Sulav Shakya, Dr. Varsha Parikh and Dr. Mahesh N. Patil.

Exploring Lord Hanuman's Communication In Tulsi's Manas Through The Lens of Sahridayata

Mayank Bharadwaj, Senior Research Fellow, **Department of Mass Communication and Media Studies, Central University of Punjab, Bathinda, India,**

And

Dr. Paramveer Singh, Assistant Professor, Department of Mass Communication and Media Studies, Central

University of Punjab, Bathinda, India,

Mayank Bharadwaj started his presentation by introducing the communication dynamics illustrated in Tulsi's *Shriramcharitmanas*, with a particular focus on the interactions involving Lord Hanuman. These interactions include the meeting (prasang) of hanuman with different gods which includes meetings between Hanuman and Ram milan (Aranya kand), Hanuman and Vibhishan milan (Sunder kand), and Hanuman and Sita milan (Sunder kand). Each of these meetings (kand) reveals unique facets of communication, devotion, and loyalty.

The communication between Hanuman and Ram shows the emotional and spiritual connection between them. Emphasizing the loyalty, mutual respect and devotion between Hanuman and Lord Ram. It also highlights the depth of emotional resonance (Sahridayata) in their interactions.

The meeting between Hanuman and Vibhishan in the Sunder Kand highlights the significance of seeking refuge in the divine. This interaction highlights the power of faith and devotion in overcoming challenges. Hanuman's ability to communicate effectively with Vibhishan shows his exceptional skills as a good communicator.

The interactions between Hanuman and Sita reveals Hanuman's exceptional skills in conveying messages. His ability to effectively communicate hope and faith to Sita, while displaying empathy and understanding, proves his role as a master communicator.

Hanuman's communication skills are marked by his ability to adapt to different situations. Through his interactions, Hanuman demonstrates how effective communication is intertwined with emotional and spiritual intelligence. By studying these interactions, we gain valuable insights into the art of effective communication, the power of faith, and the importance of unwavering devotion.

Relationship between Sadharanikaran Model of Communication and Health Communication Practices

Upendra Khadka, PhD Scholar, DOLMC, KUSOA

Upendra Khadka during his presentation talks about how the SMC offers an outline that emphasizes cultural sensitivity, empathy, and trust-building. As Khadka noted that "by integrating the principles of the SMC, health communicators may overcome cultural divides and foster trust, ultimately leading to improved health outcomes."

He highlighted that in health communication, understanding and respecting cultural nuances are essential for building trust and fostering meaningful interactions. By appreciating the diverse cultural backgrounds of individuals, health communicators can tailor their messages to be more relevant and impactful.Building trust through open and honest communication is a main belief of the SMC. When communities trust health communicators, they are more likely to participate in health initiatives and adhere to health guidelines.

He further said that simplifying messages ensures that they reach a wider audience and are comprehended effectively, thus increasing the likelihood of their adoption. The SMC aligns seamlessly with the key principles of effective health communication. Accessibility ensures that health information is available to all, patient-centeredness focuses on the needs and preferences of individuals, and effective provider-patient communication builds trust and facilitates better health outcomes. These principles are fundamental to improving public health and ensuring that health messages are received and acted upon effectively.

He concluded that the Sadharanikaran Model of

Communication offers valuable insights for enhancing health communication practices. Its emphasis on cultural sensitivity, empathy, trust-building, simplification, and community engagement. This model provides a comprehensive framework for enhancing the effectiveness of health communication.

Enhancing Disaster Preparedness through Effective Communication Strategies: A Case Study of Nepal

Tekraj Koirala, PhD Research Fellow, South Asian University (SAU)

Tekraj Koirala presented a working paper, titled "Enhancing Disaster Preparedness through effective Communication Strategies: A Case Study of Nepal." Particularly focusing on earthquake protective action: 'Drop', 'Cover' and 'hold on' (DCH), Koirala analyzed that communication of DCH in Nepal is linear, where different age group perspective, infrastructure situation (most house are non-earthquake resistant), and possible friction such as (mis) communication has neglected. DCH originated in western context, where infrastructure are largely earthquake resistant, and seemed diffused from west to non-western developing countries including Nepal.

So, he concluded that the Sadharanikaran Model of communication (SMC) as holistic, and non-linear model of communication can contribute significantly in enhancing disaster preparedness in Nepal. The SMC as a two-way communication model can not only help to overcome existing problems of communication but also enhance the earthquake disaster preparedness in Nepal. As the SMC incorporates multiple actor perspectives such as community, context and friction, hence the SMC opens for possibility of different earthquake protective action; which are more relatable for local context.

A Study of Mataya Jatra from the Communication Perspective

Sulav Shakya, BMS Graduate, DOLMC, KUSOA

Sulav Shakya examines the Mataya festival of Patan from a communicative tradition standpoint. He explored how Mataya fosters Sahridayata, or oneness, among the people of Patan, utilizing the SMC and Saussure's Theory of Signs to analyze the festival's communicative elements.

He said that there were applications of Saussure's Theory of Signs, and the SMC in his research. He explored the story of the king being reborn as a buffalo due to his past actions and the queen's merit-making efforts through caitya worship that led to their reunion. He highlighted the Buddhist belief in karma and the transformative power of merit.

He concluded that Mataya Jatra holds profound cultural and spiritual significance for the city of Patan. The festival's main goal is to communicate the importance of striving for Buddhahood, as achieved by Siddhartha Gautama. Participants walk in procession, worshiping more than 2000 caityas, stupas, and other devotional structures, generating merit (punya) for themselves and their loved ones.

Buddhism. Symbolic Representations: Mataya's elements, such as khyalah (masked figures) and baja (musical performances), signify Buddha's victory over the Mara and the willingness of beings to follow his guidance. Caitya Worship and Neku Jatra: These practices are rooted in the Shringbheri avadana, communicating the significance of merit-making and karmic retribution.

He also demonstrated that understanding Mataya from a communication perspective reveals its role in fostering unity and deeper appreciation among participants and spectators. By decoding the festival's symbols and narratives, the community achieves Sadharanikaran, enhancing mutual understanding and cultural continuity.

Title: Enhancing Health Communication with Sadharanikaran: A Fresh Perspective on Indian Public

Dr. Varsha Parikh, Associate Professor, Department of Extension and Communication, Faculty of Family and Community Sciences, The Maharaja Sayajirao University of Baroda, Vadodara, Gujarat, India.

Dr. Parikh started her presentation by explaining India's varied socio-geographic, demographic, cultural, political, and economic contexts which are challenging public health. Depending on their language, culture, and ethnicity, more than a billion people receive healthcare in different ways across the globe.

She explained India's national motto, "unity in diversity," highlights the significance of cooperating to enhance public health despite the obstacles. In order to address health-related issues, this inclusive approach fosters creativity and teamwork, advancing initiatives for all Indians. Culturally sensitive communication techniques help bridge information gaps and encourage original thinking when tackling health issues. By supporting India's tolerant and inclusive culture, these programs make sure that every Indian has equitable access to healthcare.

She said that embracing the SMC, multi-stakeholder collaborations can design and implement more culturally sensitive and contextually relevant public health interventions. The SMC is a promising approach for public health interventions in India, particularly in maternal and child health (MCH) care, non-communicable diseases (NCDs), and communicable diseases (CDs). By leveraging its principles, multi-stakeholder collaborations can design effective strategies to promote health behavior change and improve health outcomes. Suggestions for integrating the Sadharanikaran model into public health programs include – enhancing training sessions for frontline health providers, addressing hierarchical communication barriers, incorporating principles like simplification into family planning campaigns, and promoting gender equality and family planning within communities.

She emphasized that immunization strategies inspired by Sadharanikaran's emphasis on simplification can improve vaccine uptake among caregivers, especially in rural areas. Social influence can be harnessed through mediated contexts and direct communication interventions.

She further added that non-Communicable Diseases (NCDs) and communicable Diseases can be addressed by developing campaigns for diseases like diabetes, heart-related issues, or communicable diseases like swine flu and tuberculosis. She added Sadharanikaran offers a transformative approach to address diverse health challenges and health outcomes for communities across India. In order to navigate the complexities of public health and support healthier, more resilient societies as well as long-lasting change, it is imperative that we integrate traditional knowledge with cutting-edge methodologies.

Unearthing the Timeless Wisdom: The Relevance of Bharata Muni's Natyashastra in the Digital Era

Dr. Mahesh N Patil, Assistent Prof. Chairman of Department of Mass Communication and Journalism, GFGC & PGSC, Ramdurg, India.

Patil begins his presentation with Bharata Muni's Natyashastra, an ancient Indian treatise on performing arts, remains profoundly relevant in the digital era, transcending its origins to offer timeless wisdom. He explored Natyashastra's historical significance and its applicability to modern mediums, including digital media, virtual performances, and brand storytelling. By delving into its principles of storytelling, aesthetics, and emotional connection, we uncover invaluable insights that enhance creative endeavors in the digital landscape. Through a nuanced understanding of Natyashastra, practitioners can unlock the potential for immersive experiences that resonate deeply with audiences, preserving cultural heritage while embracing innovation..

This paper examines Natyashastra's enduring relevance by delving into its historical context and exploring its application in contemporary mediums.

Despite being over 2,000 years old, Natyashastra's principles of storytelling, aesthetics, and emotional resonance remain pertinent in today's digital landscape, Dr.Patil reiterates. Through examples from modern performing arts, including dance and theater, as well as digital media and brand storytelling, the paper illustrated how Natyashastra continues to shape creative expression.

He concluded by highlighting its role in preserving cultural heritage and fostering cultural appreciation in a globalized world. Ultimately, advocating for the exploration of Natyashastra's principles to unlock new dimensions of creativity and connection in the digital era.

Valedictory Session

The valedictory session of the International Seminar on Two Decades of the Sadharanikaran Model of Communication commenced after completing all the parallel sessions. This session was chaired by Prof. Dr. Achyut Wagle, the Registrar of KU.

Dr. Uddhav Pyakurel, Acting Director of the Global Division at Kathmandu University (KU), delivered the welcome speech. Dr. Pyakurel's remarks focused on KU's international aspirations and its collaborations with global universities. He highlighted that KU has hosted students from 55 different countries and expressed enthusiasm about welcoming international professors. He concluded by noting the contrast between the seminar's theme of de-westernization and KU's goal of internationalization.

Dr. Shuchi Yadav, Chairperson at the Centre for Media Studies at Jawaharlal Nehru University (JNU), discussed the achievements of the International Seminar on Two Decades of Sadharanikaran Model of Communication. This seminar will have far reaching impacts, she emphasized. She expressed her joy that both Dr. Nirmala Mani Adhikary's works, and the international seminar on SMC, have highlighted the relevance of Bharatvarshiya philosophy in contemporary research. He thanked Dr. Adhikary for inspiring many scholars and institutions.

Prof. Dr. Bibhuti Ranjan Jha, Director of Research Development and Innovation at KU, commented on the shortcomings of Western communication models and the emergence of newer models like the SMC. He emphasized the complexities in communication arising from cultural differences.

Prof. Dr. Shirish Kashikar, Director of the National Institute of Mass Communication and Journalism in Gujarat, and a member of both the Governing Council and Academic Council at Makhanlal Chaturvedi National University of Journalism and Communication (MCU) in Bhopal, spoke about advancing the "Saharidayata" philosophy. He expressed his joy that MCU also had contributed in the promotion of Dr. Adhikary's research. Emphasizing the importance and relevance of Sadharanikaran Model of Communication, he asked all the scholars not to stop here, they should take the Sadharanikaran Model to the next level by continuously working on this area.

Finally, Prof. Dr. Achyut Wagle, Registrar of KU, congratulated Dr. Nirmala Mani Adhikary and said, "It is a very happy moment that your model has completed two decades, and it has got global recognition within this time period. Meanwhile, this is also a challenge how relevant we can make this model to next generation when we have different flux of technology, knowledge system and the way we disseminate and receive the information today."

At the end of the seminar the Registrar distributed tokens of love to the guests and certificates to the presenters. He provided the closing remarks, and thanked all the participants for their attendance and contributions.

Vote of Thanks

Dr. Sudhamshu Dahal, Associate Professor at the

KU School of Arts and Convenor of the seminar, expressed his gratitude to the guests, thanked the moderators, and acknowledged the support of the KU School of Education in organizing the seminar. Addressing the event he opined that this seminar has enriched experience offering us deeper insights and stimulating discussion that has celebrated the two decades journey of Sadharanikaran Model of communication based on our own indigenous knowledge system.

Dr. Dahal's vote of thanks as presented in the event:

As we draw our one-day seminar on ***Two Decades of the Sadharanikaran Model of Communication*** to a close, it is my privilege to deliver the vote of thanks. This seminar has been an enriching experience, offering us deep insights and stimulating discussions that celebrate the two-decade journey of this influential communication model.

First and foremost, we would like to extend heartfelt gratitude to our keynote speaker, Prof. Yoshitaka Miike, University of Hawai'i at Hilo, USA. Your profound insights into the evolution and impact of the Sadharanikaran Model have been instrumental in setting the tone for today's seminar. Your address has provided us with a comprehensive understanding of the model's theoretical foundations and its practical applications, significantly enriching our academic discourse.

We were honoured to have Prof. Dr. K.K. Aggarwal, President, South Asian University as our Chief Guest, and our own Vice Chancellor Prof. Dr. Bhola Thapa as inaugural session chair and our registrar Prof. Dr. Achyut Prasad Wagle as valedictory session chair. Our Dean Ms. Ekku Maya Pun deserves a special mention as she believed in us to host such a magnificent international seminar that invited a column of communication scholars of their own repute. Thank you, Madam, and thank you Sirs, your gracious presence has not only put a spirit in our endeavour but also enlightened the academic pursuit of the Department of Languages and Mass Communication.

We would also like to extend gratitude to Inaugural session speakers namely, Dr. Shuchi Yadav, Remarks by Dr. Shuchi Yadav, Chairperson, Centre for Media Study, Jawaharlal Nehru University, New Delhi; Prof. Dr. Ida Bogus Putu Suamba, Politeknic Negeri, Bali, Indonesia; Prof. Dr.Han Hong, Vice President, School of Public Administration, China, Prof. Dr. B.K Kuthiala, Former Vice Chancellor, Makhanlal Chaturvedi National University of Journalism and Communication and Prof. Dr. K.G. Suresh, Vice Chancellor, Makhanlal Chaturvedi National University of Journalism and Communication. Your contributions have not only made this seminar possible but also highlighted the importance of academic endeavors in advancing the field of communication studies.

Our sincere thanks also go to our esteemed plenary session speakers. The first plenary session, "Two Decades of the Sadharanikaran Model of Communication and Future Prospects," was an enlightening exploration of the model's past achievements and future directions. The second plenary session, "Sadharanikaran Model of Communication and Multidisciplinary Dynamics," provided a valuable interdisciplinary perspective, underscoring the model's relevance across various fields. Your expertise and thoughtful analyses have greatly enhanced the quality of our discussions. We would like to thank our session chairs, moderators, facilitators and paper presenters of six parallel sessions for their adept moderation and ensuring the smooth conduct of the sessions. Your ability to engage the audience and facilitate meaningful dialogue has been crucial to the success of this seminar.

I would like to remind all of us here about the thematic sessions:

1. **De-Westernization, Asiacentricity and Reorientation**: This session highlighted the importance of shifting perspectives and embracing Asiacentric approaches in communication studies.
2. **Natyashastra and Vakyapadiya**: This session delved into the classical Indian texts and their relevance to contemporary communication theories.
3. **Beyond the Boundaries:** This session explored the expansive nature of communication, transcending traditional boundaries.
4. **From Ancient Wisdom to Digital Dynamics**: This session bridged the gap between ancient communication wisdom and modern digital practices.
5. **Pursuit of Sahridayata**: This session focused on the pursuit of mutual understanding and shared meaning in communication.
6. **Communication Praxis**: This session examined the practical applications of the Sadharanikaran Model in various communication contexts.

Each of these sessions provided valuable insights and broadened our understanding of the Sadharanikaran Model's multifaceted nature. Your unique perspectives have greatly enriched our discussions and provided a deeper understanding of the model's impact and potential.

The conference wouldn't have been a success without our dedicated organizing committee comprising the whole of Department of Langugaes and Mass Communication at KU School of Arts. Our PhD scholars, Masters and Bachelor students, who tirelessly put their efforts behind the scenes have made this event a grand success. From logistical arrangements to coordinating with speakers and participants, your hard work has ensured a seamless experience for all of us. We are proud of you all. And a big THANK YOU to all the student volunteers. Our sincere appreciation goes to our staff for their generous support.

To our esteemed participants from Nepal, India, China, Canada, Norway, Australia, USA, and Indonesia, thank you for your active engagement and thoughtful questions throughout the seminar. Your enthusiasm and curiosity have driven the dynamic exchanges we have witnessed today. It is your participation that makes such academic gatherings meaningful and productive.

Last but not least, we extend our gratitude to KU School of Education for providing us this venue to host the seminar and working with us with all necessary resources and support. Your commitment to fostering academic discourse and research is truly commendable.

As we conclude this seminar, let us carry forward the knowledge and insights gained today, continuing to explore and expand upon the principles of the Sadharanikaran Model of Communication. Together, we can contribute to the advancement of our field and the betterment of society through effective and inclusive communication.

Thank you all once again for your valuable presence and participation. We look forward to meeting you at future seminars and conferences.

Safe travels and best wishes.

Thank you.

Conclusion and Declaration

The International Seminar on Two Decades of the Sadharanikaran Model of Communication (SMC), 26 May 2024, organized by the Department of Languages and Mass Communication at Kathmandu University's School of Arts (KUSOA) provided a platform for scholars, educators, students, and communication professionals to revisit the academic journey of the SMC, which was originally conceived in 2003. The experts engaged in discussions concerning de-Westernization, Asiacentricity and Reorientation in communication discipline.

With sessions dedicated to paper presentations, panel discussions, and keynote speech and other speeches, participants had ample opportunities for knowledge sharing and exploration. As many as 35 papers were presented on topics such as appraisals of the SMC from multidisciplinary perspectives, comparative analyses with other communication theories/models, applications of the SMC, the Sadharanikaran Model as a theoretical framwork in reesarch, and the relevance of traditional texts like Bharata Muni's *Natyashastr*a and Bhartihari's *Vakyapadiya* in the digital era. Additionally, papers explored the use of Sahridayata in conflict resolution, philosophical explorations of the SMC, and forging the future using this model.

All the participants were given certificates at the end. The selected papers will be published in Bodhi, an interdisciplinary journal by the DOLMC, School of Arts, Kathmandu University. University professors, young faculties, Ph.D. scholars, graduate and undergraduate students, and communication professionals as well as independent researchers and journalists cordially participated in the seminar. The international seminar was in blended mode (both online and offline simultaneously). There were more than 160 people physically participating in the programme. The participants have agreed on the following declarations of the international seminar:

- The construction, development, and global mainstreaming of the Sadharanikaran Model of Communication (SMC) by the theorist Nirmala Mani Adhikary is a significant phenomenon in the contemporary communication scholarship. The two decades of the SMC has been fruitful to inspire several scholars and researchers to explore communication from different perspectives. The spirit of theorizing communication from indigenous perspectives shall be further promoted across the World.
- By constructing and developing the Sadharanikaran Model of Communication (SMC), Dr. Nirmala Mani Adhikary has made a globally significant contribution to the field of communication theory. Due to his academic research, the field of communication theory in particular and the whole communication discipline in general, has moved beyond what is called the de-Westernization, and there has been a beginning of the reorientation era in communication theory.
- The Sadharanikaran Model of Communication (SMC) is not only an example of non-Western, Asiacentric and indigenous communication model, but it is also a theoretical framework that can be employed for research

in various disciplines. It can also serve as a research tool to conduct research in various sectors including AI, Cybernetics, Health Communication, Strategic Communication, Marketing, Organizational Management, Education, Psychology, Psychiatry, Psychosocial Counseling, International Relations, Conflict Resolution and Peacemaking, Cultural Studies, Literary Criticism, Sociology, Political Science, Management, Tourism, Ethnography, Digital Ethnography, Entertainment, Digital Story Telling, and so on.

- Universities and other academic institutions shall invest more to promote indigenous research from inter/multi-disciplinary perspectives. There shall be more seminars, conferences, and publications to promote the Sadharanikaran Model of Communication, and other indigenous academic works. Theorizing communication shall move beyond the dichotomy of Westernization and de-Westernization, and there shall be more focus on reorientation and finally on reconciliation as envisioned by theorist Dr. Nirmala Mani Adhikary.

International Seminar on Two Decades of the Sadharanikaran Model of Communication

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